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"LIBERTY, HOLINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, MARCH 23, 1839. NO. 964.---VOL. XVIII.—NO. 12.

RELIGIOUS MISCELLANY.

PRAYING FOR THE DEAD.

The prosecution of Mrs. Woolfrey before the ecclesiastical court in England has given occasion to much discussion.

The following list of quotations from various eminent Protestant divines in support of the doctrine of praying for the dead, we extract from an English newspaper. It appears to be drawn up with considerable care, and may be interesting to such of our readers as are curious in regard to Theological matters.

1. Calvin, L. 3. Inst. C. 5. intimates, that the souls of the just are detained in Abraham's bosom till the day of judgment; and it is well known that his disciples at Geneva, and, perhaps, every where else, instead of adhering to his doctrine, in condemning mortals to eternal torments, without any fault on their part, now hold that the most confirmed in guilt and the finally impenitent shall in the end be saved (Encyclo. Art. Geneva); thus establishing, as Fletcher of Madeley observes, 'a general purgatory.'—*Checks on Antinom.* vol. 4.

2. On some occasions Luther admits of purgatory as an article founded on scripture.—*Assertiones, Art.* 37, *Disp. Leipsic.*

3. Melancthon confesses that the ancients prayed for the dead, and says that the Lutherans do not find fault with it.—*Apolog. Conf. Aug.*

4. Dr. Thorndike, Just Weights &c. ch. 16.—'The practice of the church, in interceding for them (the faithful departed) at the celebration of the Eucharist, is so general and so ancient, that it cannot be thought to have come in upon imposture, but that the same assertion will take hold of the common Christianity.'

5. The Protestant translators of M Du Pin, Cent. p. 3, confess, 'It is evident from some very ancient records of the church (nothing can be more so), that it was a custom among Christians, *ab antiquo*, to pray for the souls of the faithful departed, in the dreadful mysteries.' And a little after, they tell us that 'St. John Chrysostom, in his third Homily on Philippians, plainly asserts it was decreed by the apostles.' —'And this we find practiced,' say they, 'by many eminent fathers of the church.'

6. 'Let not, for example,' says Dr. Forbes, 'let not the ancient practice of praying, and making oblations, for the dead, received throughout the universal church of Christ, almost from the very time of the apostles, be any more rejected by Protestants, as unlawful or vain. Let them reverence the judgment of the primitive church; and admit a practice, strengthened by the uninterrupted profession of so many ages.'—*Discourse on Purgatory.*

7. 'Nay,' says Dr. Taylor, 'we find by the history of the Maccabees, the Jews did pray and make offerings for the dead. This practice was, at first, and universal; it being plain in Tertullian, Cyprian, and others.'—*Liberty of Prophecying.*

8. Bishop Montague, also, in his Appeal, c. 18, asserts a middle state, or third place, for he says positively, 'That the souls of the righteous, before Christ's ascension, were not in heaven, strickly taken, not in that heaven which is now the receptacle of the righteous.' Then in relation to the texts, which seem to restrain the state of departed souls either to hell or heaven, he says, 'This is to be understood, of the final state of souls after the day of judgment, when there will be no more than two conditions of souls everlastingly; viz., heaven and hell, and in this both churches agree.'

9. Bishop Andrews, in his private devotions, printed at Oxford, an. 1675, says: 'Give to the living, mercy and grace; and to the dead, rest and light perpetual.'—p. 326.

10. Dr. Barrow, Bishop of St. Asaph, and Dr. Thorndike, in the epitaphs they composed for themselves, desire the prayers of the faithful—the one, that he may find mercy in the day of the Lord; the other, that he may have rest, and a happy resurrection.

11, 12, 13. Bishops Usher, Sheldon, and Blandford believed that the dead ought to be prayed for; and were wont, like the Catholic, to pray for them.—*Collier's Hist.*

14. The published Meditations of the religious Dr. Johnson prove that he constantly prayed for his deceased wife.

15. The present Bishop of Exeter (not Dr. Philpotts), in a sermon just published, prays for the soul of poor Princess Charlotte, '*as far as this is lawful and profitable.*'—*Dr. Milner's End of Controversy.*

16 'Indeed,' say the Encyclopedists, 'the belief in purgatory is now—by one of those strange revolutions to which the human mind is subject—becoming the general belief of Protestants.'

17. What were the opinions of the Fathers on purgatory may be collected from the following remarkable confession of Mr. Fulke in his 'Confutation of Purgatory,' p. 362, where he says that 'Tertullian, Cyprian, Augustin, Jerome, and a great many more of the fathers, have erred in believing that sacrifice for the dead was an apostolic tradition.'

18. The Jewish church to this very day employs prayer for the dead, as is evident from the books written by the Jewish Rabbis who lived before and after the birth of Christ. In proof I shall produce the following authors, who declare this truth:—Rabbi Simeon in lib. 20, ar. in cap. 18 Gen.; Menachim Siam, in comment. ad Levit c. 16; Rabbi Hisim Alphes Scholiastes, ad cap. Roch.; Rabbi Kimchi David, in Psalm 32; and Rabbi Moses, in his Symbolum Fidei Judæorum, printed in the year 1569, fol. 26, 27, and 32, where we see the Jewish prescribed form of prayer for the dead. Nay, Whitaker's words are a sufficient testimony; for he acknowledges (cont. Durænum, lib. 1, p. 85,) 'that prayer for the dead is some of the Jewish doctrine.'

19. In *The Saturday Magazine*, July 27th, 1833, p. 30, under the title 'The manner in which the early Christians treated their dead,' we read, 'From the more early writers we learn that the primitive Chistians did sometimes offer up both private and public prayers for the dead; that is, for 'all the servants of Christ departed this life in his faith and fear.' For saints and martyrs, and not for ordinary Christians only, they offered up prayer as well as praise. They gave thanks to God 'for delivering the deceased out of the miseries of this sinful world;' and they prayed that he would receive to himself, to rest and happiness, the souls that he had taken out of this world; and that, at the general resurrection, he would consummate the glory and bliss of his elect, both in body and soul. Orations were likewise very frequently made in honor of those who had been eminent for piety and virtue. A deacon read such portions of Scripture as contained promises of the resurrection; and appropriate psalms and anthems were sung at the interment, as well as during the procession. The Eucharist was likewise commonly celebrated, when the funeral happened to be in the morning; for, at that time, the communion was generally received by all, fasting.'—*Abridged from Shepherd.*

20. The following is the conclusion of the learned Leibnitz: 'The most ancient sentiment of the church is, that prayers are to be offered for the dead, and the dead are helped by prayers, and that those who have departed out of this life, though received by God to grace through Christ, their eternal punishment remitted, and themselves made heirs of life eternal, do still oftentimes suffer some paternal chastisement or purgation from sins, particularly if in this life they have not sufficiently washed away this stain; and to this some have applied the word of Christ about paying the last farthing, and that all flesh shall be salted with fire, others the passage of Paul concerning those who have built upon the foundation wood, hay, stubble, and shall be saved yet, so as by fire, others the passage about baptism for the dead. The holy fathers differ as to the mode of purgation; . . . But be that as it may, almost all have agreed in a paternal chastisement or purgation after this life.' Vetustissma Ecclesiæ sententia est orandum esse pro mortuis et mortuos precibus juvari, et eos qui ex hac vita discesserunt, etsi in gratiam per Christum a Deo recepti, remissa æterna pœna, hæredes vitæ æternæ effect is sint subindo adhue pro peccatis catisgationem aliquam paternam sive purgationem pati, præsertim si hanc labem in hac vita non satis diluerunt; et huc accommodarunt alii verba Christi de solvendo novissimo quadranti, et quod omnis caro igne salietur, alii locum, Pauli de his qui fundamento inædificaverunt lignum, fœnum, stipulam, et salvi erunt quasi per ignem, alii locum de baptismo pro mortuis. Sancti Patres variant quidem circa purgationis modum; . . . quidquid hujus sit, plerique omnes consensuerunt in castigtionem paternam, sive purgationem post hanc vitam.—*Leibnitz Systema Theologiæ, ad finem.*

21. Bishop Bull: All the Christian churches in the world, however distant from each other, agree in the prayer of the oblation of the Christian sacrifice in the Holy Eucharist, or Sacrament of the Lord's Supper (and the same applies to prayers for the dead): which consent is indeed wonderful. All the ancient liturgies agree in this form of prayer, almost in the same words, but fully and exactly in the same sense, order, and method; which whoever attentively considers, must be convinced, that this order of prayer was delivered to the several churches in the very first plantation and settlement of them'—*Bishop Bull on Common Prayer, Sermon* 12, *vol*, i.

22. Bishop Overal, 'Notes on the Common Prayer,' p. 64 says, ... 'Besides, prayer for the dead cannot be denied but to have been universally used of all Christians in the ancientest and purest times of the church, and by the Greek fathers, who never admitted any purgatory, no more than we do, and yet pray for the dead notwithstanding.'

23. Dr. Nicholls, 'Aditional notes on the Common prayer,' p. 64, says, 'Although it cans not be exactly and distinctly declared what benefit the dead receive by these prayers, which the living make for them; yet, if there be nothing else, is there at least in it, that hereby is declared the communion and conjunction which we have still with one another, members of the same body whereof Christ is the head.'

24. Bishop Cosin: 'Upon the prayer *that we, with all those that are departed in the true faith of God's holy name, may have our perfect consummation and bliss*,' says, 'And whatsoever the effect and fruit of this prayer will be, though it be uncertain; yet hereby we show that charity which we owe to all those that are fellow servant with us to Christ; and in this regard our prayers cannot be condemned, being neither impious nor unfit for those that profess the Chistian religion.'

25. In King Edward's first Liturgy we read the following suffrage in behalf of the deceased:—

'LET US PRAY.

'O Lord, with whom do live the spirits of them that are dead, and in whom the souls of them that be elected, after they be delivered from the burden of the flesh, be in joy and felicity: Grant unto this thy servant that the sin which he hath commited in this world be not imputed unto him, but that he escaping the gates of hell, and pains of eternal darkness, may ever dwell in the regions of light,' &c., &c.

26. Finally, leading eminent Protestant divines confess and admit, that 'All the liturgies published from the Council of Ephesus to the 16th century, Catholic, Nestorian, Eutychian, Malabar, Chaldean, Egyptian, Abyssinian, and Ethiopian; those of Constantinople, of the Greeks, Syrians, whether Orthodox or Jacobites; those of St. Basil, St. Chrysostom, St. James, explained in the fourth century by St. Cyril of Jerusalem; that, in fine, of the apostolic constitutions, written before the others in the third century—all are uniform on the subject of praying for the dead.

For the Register and Observer.

'LET YOUR MODERATION BE KNOWN UNTO ALL MEN.

In the Christian Review for Dec. 1838, p 540, will be found another striking instance of the Christian moderation and liberality which ought to be established in every print for the advancement of true gospel charity.

And here by the way we see how Miss Martineau came to indulge in her *contemptible* tirade against missionaries among the Indians. She is speaking of Mackinaw when she pours forth her bile upon this subject, and when with a disingenuousness worthy only of Fanny Wright, with whom she is plainly affiliated in thought, feeling and *religious belief*,' &c. &c.

'*Contemptible*!' How gentle! Miss Martineau, a Unitarian in belief, affiliated with Fanny Wright infidelity! Unitarianism and Fanny Wright infidelity one!

The author of this language after defending the missionaries and setting forth the entirely good influence of their free exertions, says, 'This, she (Miss M.) either did or did not know. If she did, her abuse justifies us in calling her an unprincipled vilifier of the best of causes. If she did not, her ignorance is passing strange, as the facts about missions are before the world; and her tirade should excite no other feeling than that of pity and contempt.' Let me ask whether Miss Martineau might not possibly have had reason as she thought from information presented to her mind, although erroneous in fact it might be, to utter the tirade complained of? And if she was fully guilty, towards her or any one, or any opinion of a similar kind, is contempt a christian word, or does it argue more of passion and harshness than of christian spirit.' To hold up the same glass in which he sees her for him to see himself in,—when he classes Unitarian belief with Wright Infidelity, we might show the difference too plain to be mistaken, and then say, 'this *he* either did or did not know. If he did, his abuse might justify us in calling him an unprincipled vilifier of a good cause. If he did not, *his* ignorance is passing strange, as the belief of both are before the world; and his comparison should excite no other feeling than that of pity and contempt.' 'By thy words thou shall be justified &c.' But we would forbear, and endeavor to be filled only with pity for this ebullition of unwarranted severity; whispering into the ear of the author an entreaty that he would be more considerate and guarded in speech, inform himself better with regard to the systems he compares, and endeavor to 'judge righteous judgment.'

[From the Ladies' Companion for December.]

THE CHARITY OF WAGES.

BY LYDIA H. SIGOURNEY.

Among the forms of benevolence, which in our age of the world, are both multiplied and various, perhaps few of us sufficiently keep in mind the *Charity of Wages*. To assist the poor, through their own industry, ennobles them. It keeps alive that love of independence, which is so priceless in a free country. To grudge, or stint the wages of female labor, is false economy. It is to swell the ranks of degradation and vice. In our sex, it is unpardonable cruelty; for the avenues in which they can gain an honest subsistence, are neither so numerous nor so flowery, that we may close them at pleasure, and be innocent. We ought not to consider ourselves as doing the duty of Christians—though we subscribe liberally to foreign and popular charities—while we withhold the helping hand, or the word of sympathy from the female laborer within our own gates.

I know not that I narrate an uncommon, or peculiar circumstance, when I mention a young girl, brought up in comparative affluence, who at the sudden death of her father, was left without resources. The mother's health failed, through grief and misfortune, and she nobly resolved to earn a subsistence for both. She turned to the needle, with which she had been dexterous for amusement, or the decoration of her own apparel. A little instruction enabled her to pursue from house to house, the occupation of a dress maker.

At first, some of the delicate feelings of early culture clung around her. She dared scarcely to raise her eyes, at the table of strangers, and when at night money was given her, she felt half ashamed to take it. But want soon extinguished those lingerings of timidity and refinement. Before her pittance was earned, it was mentally devoted to the purchase of some comfort for her enfeebled mother. It soon became evident that her common earnings were insufficient. She took home extra work, and abridged her intervals of rest. Her candle went not out by night, and sometimes when her mother had retired, she almost extinguished the fire, continuing to work with chilled hands and feet, lest the stock of fuel should not suffice until her slender earnings would allow her to purchase more.

Her nervous system became overwrought and diseased. Those for whom she worked, were often querulous, and hard to please. She felt an insuperable longing for a kind word, an encouraging look, for some form of sympathy to sustain the sensitive spirit. Those who hired her had not put these in the contract. Work on her part, and money on theirs, was all the stipulation. They did not perceive that her step grew feeble, as day by day she passed through the crowded streets to her task, or night after night returned to nurse her infirm mother. A sudden flush came upon her cheek, and she sank into the grave before the parent for whom she had toiled.

The wife of a sailor, during his periods of absence, did all in her power to aid him in diminishing their expenses. He was not of that class who spend their wages on their arrival in port, and forget their family! But as that family increased, his earnings, without rigid economy on her part, would have been insufficent for their support.

At length the bitter news came that her husband was lost at sea. When the first shock of grief had subsided, she summoned her resolution, and determined to do that for her children, which their father had so often expressed his wish to have done, that they should be kept together, and not be dependent on charity. She had great personal strength, and a good constitution. She made choice of the hardest work, which is performed by females, because it promised the most immediate reward. Often after her hard task of washing, did she forget her weariness, while, in the dusky twilight she hastened toward her lowly home, as the mother bird nerves her wing when she draws nearer to her nest.

But she found her sickly babe a sufferer from these absences; and sometimes accidents befel the other little ones, from her having no person with whom to leave them. The sum which she earned, would not always pay for the injury they had sustained by the want of her sheltering care. It occasionally happened, that if the lady for whom she worked, was out, or engaged with company, she returned without her payment, *for which either to wait or to go again, were inconveniences, which those who dwell in abodes of plenty cannot estimate.*

Was there not some labor which she could perform at home, and thus protect the nurslings for whose subsistence she toiled? The spinning wheel and loom first presented themselves to her thought, for she had been skillful in their use, in the far off agricultural village where her youth was spent. But domestic manufactures had become unfashionable, and she could obtain no such employment. Coarse needle work seemed her only resource. At this she toiled incessantly, scarcely allowing herself time to get, or partake of a scanty meal. But after all was done, the remuneration was inadequate to their necessities. She could scarcely supply a sufficiency of the coarsest food. Her children shivered as the winter drew on. Their garments, though constantly mended, were thin, and their poor little feet, bare and blue. She drew back from the miserable fire that they might be warmed, and shuddered as she saw the means of sustaining this comfort wasting away.

Still the injunction of her departed husband lay deep and warm in her heart. She asked no charity. She omitted no exertion, and her whole life was as one prayer to God.

At this crisis, a society, formed on the true principles of benevolence, to aid poverty through its own efforts, arose to save her from destruction. Its express object was to improve the condition of the tempest-tost mariner, and his suffering household. It comprised an establishment where garments were made for seamen; and here she obtained a constant supply of needle work with liberal and prompt payment. One of its most beautiful features was a school, where the elementary branches of a good education were gratuitously taught.—Here instruction in the use of the needle was thoroughly imparted, and as soon as the pupils were able to finish a garment for the clothing store, they were encouraged by receiving a just payment.

'Now the small, lowly room of the widow was brightened with comfort, and her heart was too full for words. When her little girls came running from school, with a shout of joy, the eldest one exclaiming, 'See mother, see, here are twenty cents. Take them and buy a frock for the baby. They gave them to me, for making a sailor's gingham shirt, strong and good. My teacher says I shall soon sew well enough to make one of a nicer kind, for which I am to receive seventy-five cents. Then I will help you to pay your house rent. Oh, I never was so happy in my life, and yet I could not help crying when I waked, for I remembered that you used to make exactly such shirts for dear father, and I did not know but the man for whom I made this might be lost at sea, and never come back to his home any more.'

'Here is a book,' said the little sister, 'which my teacher let me take from the school library, to bring home and read to you, while you sit at work. And she is so good and kind to me, mother, she takes as much pains to have me learn, as if we were ever so rich, and I love her dearly.'

'Blessings on her,' said the widow, through her grateful tears. 'Heaven's blessings on the society, and on every lady into whose heart God has put it to help the desolate poor, through their own industry.' And night and morning she taught her kneeling babes the prayer of gratitude for their benefactresses.

Let us encourage every variety of effort, by which our sex can win a subsistence, and foster in the young that spirit which prefers the happy consciousness of being useful, to any form of indolent and helpless dependence. In our bounty to the poor, let us keep in mind the principle of aiding them as far as possible, through their own exertions, for she who thus studies their moral benefit, elevates them in the scale of being, and performs an acceptable service to her country and to her God.

Mothers, speak often to your daughters on these subjects. Instruct them in the economy of charity. Your responsibility comprises both earth and heaven.

There are many works from writers of the present day, which afford valuable hints for conversation, on the subject of being respectable and happy, without the possession of wealth. Pre-eminent among them, is Miss Sedgwick's 'Rich Poor Man, and Poor Rich Man.' From your own observations, you can illustrate the truth of such sentiments. You can convince them from the page of history, that virtue, and talent, and the heart's true felicity, may exist without the tinsel of gold.

Olshausen on John III, 16.—'This thought, that the Love of God is the fountain of redemption, is in such exact accordance with the constant language of the New Testament, which represents Christ as making reconciliation *not to God but to man*, (see 2 Cor. v. 19,) that one may well wonder how the doctrine of atonement could ever have taken that form in the Church, by which God is reconciled to us, not we to God.'

What has become of the proposals issued from Princeton of a translation of Olshausen? Have such passages as the above frightened the orthordox of that exceedingly orthodox place, and made them relinquish the idea?—*Western Messenger.*

FOR THE REGISTER AND OBSERVER.

CHRISTIAN UNION.

INTRODUCTORY REMARKS.

Union among his disciples on the principles of his religion, was enjoined by Christ as a duty of primary importance. Under circumstances the most impressive and affecting, he addressed his apostles on this subject, in the following manner.

'Ye are my friends, if ye do whatsoever I command you. This is my commandment, that ye love one an other, as I have loved you. A new commandment I give unto you, that ye love one an other; as I have loved you, that ye also love one an other. By this shall all men know that ye are my disciples, if ye have love one to an other.'

In these words of the Savior, two things are made plain. In the first place, he here describes the manner, in which his disciples are required to love one an other. In the second place, he assigns a special reason why his disciples should love one an other in this definitely prescribed manner.

The duty of mutual love among his disciples as enjoined by Christ, is not a duty of an indefinite meaning, you are not commanded to love one an other in such manner as may suit your fancies—your prejudices—your selfish interests. It is not at your option to nullify the spirit of this duty and contract the sphere of its requisitions. This you may not do, under the blinding and hardening influence of a party or a worldly spirit. This duty is made plain; for it is to be an imitation of the Savior's example in this respect. This is my commandment, says Christ, my new commandment by way of peculiar and solemn emphasis, that ye love one another, *as I have loved you*—such is the duty. And by the observance of this definite command, we are to show, that we are the disciples of Christ; by thus advancing his cause. Union among his followers growing out of of such love, was enjoined by our Savior with reference to its bearing on the prosperity of his kingdom in the earth. Such union was to comprise the grand moral means, by which this kingdom was to be extended and established, in purity and power. Such a connexion between the union of his followers and the prosperity of his kingdom is presented to our view in the prayer relative to this subject, which the Savior offered, just before his crucifixion. Says the Savior, I pray for all those, who shall believe on me through the preaching of the apostles, that they may be one, even as we are one, that the world may believe, that thou has sent me.

In this petition of our Savior, is presented to our contemplation a truth, which must commend to every philanthropic mind the duty of christian union, with an infinite solemnity and persuasiveness. It is a truth, which deserves the most serious consideration of every one, who would deserve the name of christian philanthropist; it is at the same time a truth, which has received but little appropriate consideration, for many long centuries from the mass of christians. The truth of which I thus speak, is this; namely, that *an evangelical union among Christians, is ordained by God to be the special means of extending and establishing the gospel kingdom in the world.*

On this important topic, permit me to offer you a word of explanation, from the pen of Dr. Styles.

'Union among Christians,' says he, 'was appointed to succeed the miraculous powers in supporting and diffusing Christianity through the world. God's ways are consummately wise. In the infancy of the gospel, the miraculous powers subserved two ends, *support* and *evidence*, or verification, of Christianity. And having demonstrably attested the cause, and supernaturally upheld it against all opposition, till it had formed such an interest among men, as being cemented by the noble principle of union and benevolence, it might support and perpetuate itself in a natural way, these powers were gradually withdrawn, when effectual care had been thus taken for the security of the Gospel, the transmitting of it, therefore, in some measure devolved on its converts, under the all-controling, over-ruling providence of Heaven. Though God accomplishes his moral, as well as natural ends, by secondary causes and subordinate means, yet there is room for the concurrent agency of these causes;—and hence we are to work together with God. And the apostles took early care, as the number of the faithful increased, to recommend this useful principle of union and benevolence, which, cementing the body of believers, should in due time form an impregnable *esprit du corps*, to succeed the supernatural effusions of the divine spirit, and co-operate with God in carrying on and supporting the same great design. Even in the infancy of the churches, while being too small to form respectable unions; and consequently when they could not see and feel the immediate use which was to be afterwards made of the heavenly principles of *love* and *forgiveness* taught by their divine Master, the apostles carefully watched the principle—took peculiar care to implant and cultivate it, and used apostolic authority in recommending it. And as the church multiplied, they were very attentive to extinguish animosities and heal differences, in one part and an other; animosities and differences, which arose, not from the nature of the Christian institution, but from a partial understanding of it, and from early imbibed prejudices, not at once to be worn off, and which the apostles treated with the utmost tenderness and wisdom.'

The union, which was inculcated by Christ and his apostles as a duty of primary importance, was regarded in this light for a considerable period by the Christian converts. They presumed to consider themselves Christians, only as they observed the new command of their only Lord and Master. And the effect of their faithful devotion to the spirit and guidance of the unadulterated gospel, was great and glorious on an observing heathen community. 'See,' said the heathen, 'how these Christians love one an other.'

Says Dr. Robert Hall, speaking of these times,

'For some ages the object of the Savior's prayer for union among his followers, was realized, in the harmony which prevailed amongst Christians, whose religion was a bond of union, more strict and tender than the ties of consanguinity; and with the appellation of brethren, they associated all the sentiments of endearment, that relation implied. To see men of the most contrary character and habits—the learned and the rude, the most polished and the most uncultivated, the inhabitants of countries alienated from each other by institutions the most repugnant, and by contests the most violent, forgetting their ancient animosity; and blending into one mass, at the command of a person whom they had never seen,—and who had ceased to be an inhabitant of this world, was an astonishing spectacle. Such a sudden assimilation of the most discordant materials—such love issuing from hearts naturally selfish, and giving birth to a new race and progeny, could be ascribed to nothing but a divine interposition. It was an experimental proof of that kingdom of God, that celestial economy, by which the powers of the future world, are imparted to the present.'

Such were the brightness and glory of the Christian kingdom, at its finest establishment. And this brightness and glory, it is obvious to remark, arise from the fidelity, with which the disciples so generally obeyed the new command of their divine master. Had the like fidelity to this primary injunction been perseveringly manifested from age to age, long ere this, the whole world would have been converted to the purity—the symplicity and the divine authority of the Gospel. But, alas, how different from this is the spectacle, which many successive centuries unfolded to human view.

The bright rising of the sun of righteousness upon a dark and ruined world, was destined to be at length overcast by the thick clouds of a most impious, a most pestiferous superstition. An iron hearted despotism, was permitted to hold a protracted and an almost undisputed sway within the pale of the Christian Church. During this dismal period, there was indeed peace; but it was the peace of the grave; and there was union; but it was the union of the dead. The reign of popery, was the reign of spiritual desolation; and of deep and various woe.

At length the dawn of a day of light and liberty and love, arose upon the enslaved and degraded church; in the reformation under Luther—Calvin—and their coadjutors. But the protestant reformation did not succeed, in fully restoring at once the Christian Church to the symplicity of the gospel. The principles, indeed, on which the Reformers commenced their work, were the principles of truth: the sufficiency of the scriptures and the right of private judgment. On these principles they began a good work. But they had not proceeded far in it, before their practice presented a melancholy inconsistency with their protestant principles. They were willing to examine the scriptures for themselves; they were not willing, that others should do the same. They soon made it evident, that it was not so much popery in its essential spirit, as the reigning pope, which was the more especial cause of their dissent. They were well content to retain the system for *substance* of *power*, provided they themselves might hope to preside in its administration.

But, as they had actually commenced the reformation on the principles of the freedom of individual conciousness in matters of religion and of the sufficiency of the scriptures as a guide in faith and practice, they at length found themselves in lamentable controversies. Against the pope of Rome as a common enemy they had united; they now became arrayed in opposition to one an other as rival contenders for a popish supremacy. Thus was laid anew the foundation of a sectarianism, whose fruits have been most abundant and most bitter; a sectarianism which remains to be present day in much power, though with obvious indications of a steady and sure decline.

I have asserted, that the reformers did not agree well among themselves; and that their disagreement has been followed by consequences the most disastrous. The proofs of the truth of this assertion, are abundant, I can only allude to them.

It is the desire of the reformers to gain over to their side, the learned and accomplished Erasmus. And, at first Erasmus appeared favorably disposed towards them; for he was as much an enemy to superstition and ecclesiastical tyranny, as any of them. But, upon consideration, he declined uniting with them. And the general reason of this is implied in the following remarks which he addessed to the reformers.

'You all appeal to the pure word of God,' says Erasmus, 'whereof you think yourselves true interpreters. Agree then among yourselves, before you pretend to give law to the world.'

That divisions and contentions of a grave character did exist among the reformers, is evident, as from other sources, so emphatically from the testimony of Calvin himself. In a letter to Melancthon, Calvin has these memorable words.

'It is important,' says he, 'that no suspicion of the divisions which are among us, descend to future ages; for it would be ridiculous beyond imagination, that, after having broken with all the world, we should, from the beginning of our reformation, agree so ill amongst ourselves.'

In commenting on this period of the Churches' history, Dr. Campbell remarks as follows:

'Indeed, this bad agreement, as it was a great stumbling block in the way of those, who inclined to examine the matter to the bottom, so it proved a greater check to the cause of the reformation, than any which the open or the secret assaults of their enemies, had yet, either by spiritual weapons, or carnal, been able to give it. The spirit of the church, especially that nourished in the cloisters, was a spirit of wrangling and altercation. This contentious spirit, derived from the schoolmen, and commonly accompanied with spiritual pride and a vitiated understanding, did not fail of producing its usual consequences, uncharitableness in judging of others on account of a difference of opinion; and intolerance in the manner of treating them. Of the first of these the evidences are coeval with the questions, and perfectly unequivocal; of the last, that is, the intolerant spirit they had retained of the church they had deserted, it must be confessed, that they gave but too manifest proofs, as soon as they had power. Unfortunately, (for the truth ought without respect of persons to be told) the reformers had not sufficiently purged their own minds, from the old leaven; they still retained too much of the spirit of the corrupt church, which they had left.'

As was the spirit of the early reformers, such has been, to a lamentable extent, the spirit of the several sects of protestants since that period.

'Nothing,' observes one well acquainted with this subject, 'more abhorrent from the principles and

maxims of the sacred oracles, can well be conceived, than the idea of a plurality of churches, neither in actual communion with each other, nor in a capacity for such communion. Though this rending of the seamless garment of the Savior, this schism in his mystical body, is by far the greatest calamity which has befallen the Christian interest, and one of the most fatal effects of the great apostacy foretold by the sacred penmen; yet we have been so long familiarised to it, as to be scarcely sensible of its enormity; nor does it excite surprise or concern in any degree proportioned to what would be felt by one, who had contemplated the church in the first ages. To see Christian societies regarding each other with the jealousy of rival empires—each aiming to raise itself on the ruins of all others, making extravagant boasts of superior purity, generally in exact proportion to their departures from it, and scarcely deigning to acknowledge the possibility of salvation out of their pale; such is the odious spectacle, which modern Christianity has presented, and which it too much continues to present. The bond of charity which united the genuine followers of Christ in distinction from the world, is dissolved, and the very terms by which it was wont to be expressed, exclusively employed to express a predilection for a sect. The evils, which grew out of this state of division are incalculable; it supplies infidels with their most pleasurable topics of invective; it hardens the conscience of the irreligious; it weakens the hands of the good; impedes the efficacy of prayer; and is probably the principal obstruction to that ample effusion of the spirit, which is essential to the renovation of the world.'

In view, then, of the obligations of mutual love among his followers, as revealed and established by the Savior; and of the present divisions and contentions in Christendom, *is it not a very obvious and a very important duty devolved on all denominations, to follow after the things which make for peace; and things wherewith one may edify another?*

A solemn duty of this character, is, without controversy, devolved on all the followers of the Prince of Peace.

This duty so far as respects myself I shall endeavor to discharge in part, by presenting to you my views on *Christian Union*, in several successive numbers. Each number will be a branch of the general subject. My views upon it, therefore, will not be fully understood, except by an attention to the whole argument.

Wilton, N. H. N. W.

FOR THE REGISTER AND OBSERVER.

LETTERS ON SUNDAY SCHOOLS. NO. 7.

[To a Teacher in the Country.]

PHILOSOPHY OF EDUCATION.

Boston, March 16th, 1839.

Dear friend;—Your letter was received the day after it was written, and I have given to the subject of it that consideration which its importance seemed to demand. I am not surprised to learn that your mind is agitated, excited and unsettled on the point to which you refer. The subject of Education is now a hobby with not a few. Those who mount it however are not apt to be so steady in their seat, nor so much agreed as to the right direction, as to reach in safety the desired haven. Not many years since, and all its friends in the region round about us, were passing to one extreme point;—and now, if I mistake not, many of them, and those the most ardent, are for racing to the opposite extreme.

Herein lies your difficulty. One, you say, insists that all is *internal*;—that the mind not only inherits the powers usually ascribed to it, but that there is wrapped up within those powers, all the types of the external world,—all possible forms,—and all ideas, principles, precepts and truths, which belong to us as rational and immortal beings;—and consequently, that education in their sense of the word, is a process like that of the sun shining upon the earth in which is buried the seed that is to bring forth the most beautiful and gorgeous specimens of the ever-varying and varied products of nature. The *teacher*, they contend, is, as you say, this Sun, and that his vocation is not that of a husbandman, but of that warmth-giving, and life-conveying power,—the light and heat of the intellectual and moral nature of the child,—giving birth to ideas, and vitality to thought, and warmth to principle, and animation to faith, until the whole man is made radiant with the glories of his in-born and in-wrought condition.

The other, you remark, so far as you are informed, contends, that all is *external*;—that the child indeed, inherits *powers*, but that they are only *powers*, with nothing inherent,—with no pre-conceived nor pre-obtained, nor pre-imbued knowledge. Their favorite figure of the mind is, as you remark, that of Dr. Franklin—the 'white sheet of paper,' upon which as yet nothing has been written,—no lines,—no blots,—but whose delicate surface is ready and designed to receive the first and slightest impressions, whether made by the hand of a dauber, or the nicest touches of the most skillful of artists. It is a soil, a rich soil; they say; but in which as yet no seed has been dropped; and with them Education—no, I must say Instruction in order to be technically correct,—is a process of husbandry, the Teacher being the *sower*, and at the same time, if a faithful teacher, affording those elements of nature, light, heat, and moisture, that are necessary to germinate and to bring it forth into life, beauty and fruitage. The one, you say, scouts all manuals; and the other would scout almost all education, if it was not combined with the use of books, study, and the slow, but sure importation of all knowledge from without.

These are the conflicting opinions of modern days. The old philosophy that *was*, is in conflict with an older philosophy still, which it is now fashionable to revise and believe—Plato *versus* Bacon. But which, you ask, is the true?—I answer in the first place, neither. The one, in my opionion, is as remote from the truth as the other. Both press their theories too far. Eclecticism in this case, as in many others, will bring us nearer, probably, to the clear, transparent medium of actual truth, than we can arrive at it in any other way. The former theory, as it seems to me, would leave us at the mercy of visionary speculation, wild enthusiasm or wilder fanaticism. For, if all truth is within us, why is not every idea conceived by the human mind, or brought out thence, by education,—no matter how absurd or illusory—an in-born truth, and to be received as a divine revelation?—And if the other theory is wholly true, from whence do we obtain any idea of right or wrong,—or from whence originates the word *ought*? The latter theory, it is true, is more easily to be reconciled to the teachings of common sense and revelation than the former; but both need qualification in order to make them perfectly rational and sound.

In the second place, let me refer you to the study of one of the best books on this subject, which you can possibly have,—I mean,—your own mind. Sound its depths. Go back to your earliest recollections. Trace its progress on any one subject. Satisfy yourself whether the ideas you have, were those of *instruction*,—or of *intuition*. The process may be somewhat difficult in the outset, but it will grow easier and easier every day, and it will not be many months, as I think, before you will resume your manual, and at the same time, make your own mind, your own faith, to be the warmth and the dew which are to quicken the seeds that from week to week you have implanted by the former in the minds and hearts of your pupils.

In the third and last place, study the Scriptures. Did the Patriarchs, and Moses and the Prophets, find it necessary or not, to communicate any new truths to the human mind? Or was it their only purpose to call out those already implanted within it? Were the ancient Jews the in-born professors, and they alone, of the true idea of God, independent of any revelation? And if so, whence their difficulty in retaining that great primal truth? Or, can it be that the Great Teacher himself came upon the earth to perform a supererogatory act? Was his *teaching*, his *instructions* of no avail? Communicated he no new truth to the human mind? Did he affirm that all truth was from within; or did he not say rather that it came down from Heaven? 'He was the true light that lighteth every man that cometh into the world.' The whole theory of *Revelation* is, as it seems to me, to *impart knowledge*; and the mind must receive *it* before we can look for the blossoms and the fruits of faith and love. What, therefore, it was necessary to impart to the race, it is still necessary to impart to the individual, in order that each generation in its turn, may have the truth, and bear it down to its successor on the wide and broad ocean of time.

From these speculations of mine, you will see at once the drift of my thoughs. It would require a volume to exhaust the subject. I refer you for further light to the minutes of the third lecture of the course recently given; where you will find, if I mistake not, the germ of the great principle upon which the whole of this discussion turns. Exercise your own mind—examine all sides,—keep yourself open to the reception of light from every quarter, and I have no doubt that you will soon be able to master the whole subject, and then you will be a wiser and better teacher than you have ever yet been.

Adieu for the present. * * *

For the Register and Observer.

A DISCOURSE DELIVERED IN THE WEST CHURCH IN BOSTON, March 3, 1839, by Cyrus A. Bartol, associate Pastor of the West Boston Society. Printed by request of the Society.

The occasion, on which this discourse was delivered, was the return of the second anniversary of the Preacher's ordination. It refers therefore to a brief but always a very arduous and trying part of every man's ministry. In all other professions, the most difficult and responsible duties come only with time and experience. The physician and the lawyer are not entrusted with difficult cases till growing years and practice have given wisdom, and established them in the public confidence. But the young minister may be called from the first moment of his pastoral connexion to all his duties, private and public, and before the first month of his ministry has past, perhaps not an ordinance or service within the customary walk of his profession, shall have remained by him unperformed. The marriage feast, the chamber of sickness, the bed of death, the house of mourning, the offices of christian sympathy and solace, shall each have demanded his youthful cares. Add to this, the duty and the inclination of becoming acquainted with the flock to whom in their turns he may be summoned for the discharge of these delicate duties;—and it will easily be seen, that the few first years of early faithful ministry must be years of solicitude and exhausting labor.

Then comes the peremptory necessity of preparing sermons, which if they are to be useful or even acceptable, must cost painful thought, and toil and presence in the study; and sometimes in precise proportion to the kindness of the flock will be the earnestness of their expectation, that these various duties should be all fulfilled well. So that he who survives the first lustrum of his ministry, supposing him faithful, must 'have endured hardness as a good soldier of Jesus Christ,' and have come out of some tribulation.

Mr Bartol holds, in common with all high-minded and conscientious ministers, an exalted standard of ministerial duty, and in this discourse, utters himself with simplicity and earnestness, coupled with the courage and the modesty, which such views suppose. Many of the topics are from the necessity of the occasion personal or in the form of immediate address, which is at once judicious and affectionate to the people of his charge. The sermon, however, contains many suggestions, which admit of a wider application, and may be usefully considered by other ministers and other congregations.

Among other topics, he adverts to the difficulty felt by every minister, but not always sufficiently considered, of frequently visiting each of the families of a numerous flock, and its inevitable interference with the peremptory duty of faithful preparation for the Pulpit. And towards the close of the discourse there is a just expression of the feeling of a conscientious and affectionate but independent Pastor, who seeks no sphere, nor can prevail upon himself to remain in one, which is not clearly the sphere, 'through which he can best exert for human good the ability He hath given.'

P.

CHRISTIAN REGISTER.

BOSTON, MARCH 23, 1839.

CHEERING NEWS FROM THE SOUTH WEST.

It has been usual, especially for the inhabitants of the Northern and Eastern States, to speak in very free and sweeping terms of the dissoluteness and irreligion that are said to prevail in the South and West.

All such wholesale expressions of denunciation, however, against individuals or communities, we have long been accustomed to distrust and censure; and we have been taught by many experiences never to be surprised at, but on the contrary always to expect the coming of good men from out of the worst places, and good things from out of those who are called the worst men.

We have noticed with gratification in recent Southern papers strong indications not only of the existence and action, but also of the occasional success and triumph of a worthy spirit and good principles on a large scale in Southern and Western Society.

In TEXAS, according to an exchange paper, popular feeling is becoming decidedly opposed to Duelling and its kindred vices. A strong report against duelling has been made by the Grand Jury of Houston, and the newspapers do not hesitate to call 'affairs of honor' by their right name—murders. 'The young Republic will acquire immortal honor, by being the first of civilized nations to extirpate this relic of feudal ferocity and barbarism.'

In Mississippi, the bill for the suppression of tippling houses, has passed the lower House of the Legislature by a decided majority. The New York Observer in speaking of the cause of Temperance in the Southwestern States says, 'We believe few of our readers dared to hope for such a state of feeling as evidently prevails to a great extent in the states of Tennessee, Mississippi and Louisiana, in relation to movements for the suppression of tippling houses. The evils of these establishments have increased to such a degree that public indignation seems at length to be fairly roused; and if it does not express itself in violent measures, as at Vicksburg in the case of the gamblers, we hope from it the best results.'

In Illinois, a bill to prohibit betting on elections, has been passed by the House of Representatives. The penalty for the offence is $1000, and imprisonment for 30 days.

JUST TRIBUTE TO GENIUS AND WORTH.

A few lovers of the fine arts and friends of Mr. Allston—who is without controversy one of the most eminent painters of modern times—have been making preparations for an exhibition of that gentleman's paintings. They have collected all his works that they could bring together, from far and near, and have arranged, and will soon open to public inspection, one of the rarest and most interesting exhibitions ever offered to the American public.

The proceeds will, we learn, be given as a mark of respect and gratitude to that admirable artist, of whose name every American should be proud.

We cannot doubt that the exhibition will be thronged.

LUNATIC ASYLUM AT WORCESTER.

The condition of this institution, as represented in the last Annual Report of the Superintendent, is highly gratifying. Improvements in the treatment of the Insane continue to be made. We have several times spoken of the excellent moral and religious influence that is exerted upon the inmates, and of the delightful and often affecting results. Some of our Readers may recollect the description of the ball on last Thanksgiving evening, which was published in the Register; and having learned how the insane conducted on that gay occasion, they may be pleased to be informed how they demean themselves at a graver ceremony.

SUNDAY IN THE HOSPITAL.

If a stranger was to visit our congregation in the chapel, he would at first discover little worthy of observation; he would find from *one hundred and fifty to two hundred* people assembled together, quietly seated, neatly dressed, resembling in all respects an ordinary congregation.

If, however, he was told that here from *eight* to *ten* homicides were mingled with the others, and *four* times as many other individuals who, in their moments of excitement, had violated the public peace or trampled on private rights when wholly irresponsible; that on his right sat the 'owner' of all things, whose self-complacency will not be likely to be disturbed by any animadversions which may be made upon the character of the 'true God;' that by him sits the poet and commentator who swallows every word that is uttered from the desk, and returns to write commentaries on the text which shall, at some future day, fill his purse with riches and the world with 'celestial light;' that here may be found 'the King of England, the King of Heaven, the heir apparent to the throne of Prussia,' and the 'Prophet over Albany, who speaks from Jehovah,' and who daily expects the 'Patroon' to send him a coach with black horses, to carry him to his friends; that here is also the military chieftain, the man of wealth, 'the rich poor man and poor rich man,' the mother of Christ, and innumerable other characters not less consequential; that here may also be found the laughing idiot, the perpetual jabberer, the gay, the passionate, the depressed, a hundred individuals with the delusions, impulses and propensities of insanity so active as to be constantly obvious in their conduct and conversation elsewhere, now listening with deep solemnity to the exhibitions of divine truth, uniting with apparent devotion in the fervent prayer, and joining with pleasure in the song of praise,—I say, could all this fail to astonish him? Can an hour twice on each Sabbath, spent in this way, fail to make the most favorable impressions on the insane mind?

What may not be expected from one hour of self-control, brought into requisition twice on each Sabbath, independent of the instructions and admonitions from the desk?

The more I contemplate this subject, and the more I witness this influence, the greater is my estimate of good from our chapel exercises.

There is no community that observes the Sabbath more strictly than that of the Hospital; no labor is done but what is work of necessity or mercy. Amusements are all laid aside, and the Bible, religious publications, sermons and other appropriate books are very generally read on the Sabbath, before and after worship, by the quiet and sober part of our family.

SUSAN PIKE. BY A LADY OF N. YORK.

This is a simple but entertaining little book, written for the especial benefit of 'domestics.'

The writer may, we think, consider that her efforts will be useful and go on to publish the series which she contemplates.

TRIBUTE OF RESPECT TO MR S. T. HILDRETH.

We understand that a meeting of the Undergraduates of Harvard University was holden on the 5th inst. for the purpose of testifying their respect for the memory of the late Samuel T. Hildreth, recently the instructer in that Seminary. The following resolutions embody the proceedings of the meeting.

Resolved—That we deeply sympathize with those who now mourn the death of Mr S. T. Hildreth, by whose decease the University and community have alike suffered a severe loss.

Resolved—That, as a testimony of respect for his memory we hereby adopt the usual badge of mourning for the space of twenty days.

Resolved—That a copy of the foregoing resolutions signed by the President and Secretary of the meeting, be delivered to the President of the University with the request, that it may be forwarded to the relations of the deceased.

The report of the death of Dr. Cooper of S. C. is contradicted in a Southern paper, which states, however, that he is dangerously ill.

We also notice that a writer in the Charleston Courier explicitly denies the charge of infidelity which has been, from all quarters, brought against the Dr. This writer says:

'In the year 1828, Dr Cooper conversed with the present writer on the subject of the Christian religion, and acknowledged that he had long been convinced of its truth. Among other arguments which he then adduced was this—that it had become a necessary thing on the earth, for nothing within the present compass of human reason, could have been better adapted to the state of the world. He said that he had founded his own creed entirely on the evidence of the four Evangelists, for he was bound as a lawyer to take the best evidence and to reject all the rest. He had attached himself to the Episcopal Church, because he liked the service better than that of any other, and, also, because he respected the government thereof as of divine ordination. He had sought the Abbe Corea to baptise his children, because he considered Episcopal ordination as necessary to the just administration of this sacrament. In addition to the above, I may state, that the venerable John Vaughan, his intimate friend, told me, not many weeks ago, that he had never heard Dr Cooper say any thing disrespectful of Christianity. We are free to acknowledge that he wanted something of orthodoxy; but would to Heaven that all who now believe less than he did, would ere long believe as much, and finally pass their latter years with as much honor, according to their feebler abilities, as did this great and useful man.'

MR BARTOL'S SERMON.

A friend has taken out from under our pen the word which we were writing about this good discourse; and substituted his own better thoughts.

We have reserved, however, the pleasure of making a brief extract.

My first duty is to appear statedly in this place to expound the oracles of divine truth. But could any toil or zeal of mine alone avail to meet the ends of religion? Never, without your co-operation in this duty by a regular attendance at church. If the preacher speak feebly, as often he must under this perpetual demand of Sabbath after Sabbath, year after year, draining his spirit, to withdraw the encouragement of the people's presence must make him yet feebler. While, like Moses holding up his hand all day in the battle with Amalek, he may succeed if his friends, like Aaron and Hur, stand on his right and left to support him. And on this point I must express the grateful emotion with which I have observed a considerable increase in the average number at church during the last year. I must also be permitted to thank those whose attendance has been so constant, who have honored our worship in the afternoon as well as the forenoon, and who have been kept away at times, not by indifference or love of ease, but only by illness or higher duty at home. Nor does my gratitude to these keepers of holy time lessen as I behold among them those of infirm strength and gray hairs. But I would indeed that this love of the sanctuary were more common. And I can speak here more freely, because your regard for this place should not depend on the individual who may for the time speak in it. This is not the preacher's post alone, but the chamber of your meditation. Sacred are its walls, holy is its service, and what of interest may be wanting in the human performance, you should pray to have supplied from the spirit of God.

But the duty of attendance is but half discharged, unless you add to it that of attention. The speaker's mind may work to its foundation with love, fear, entreaty, hope, but in vain unless your minds cooperate. If the hearer be cold, all will be cold, and the most glowing words fall quenched in the congregation. The true effect is never wrought on a passive audience, or one of critical ear,—but only when heart stirs heart in the multitude of kindling breasts, and all concentrate their emotion in one, and every soul feels the moving of that sublime chord that binds it to every other. And, my friends, I am glad here to acknowledge your kindness. I am happy that there are so few who disregard our holy offices by a bold listlessness, or by engaging in other conversation when all others should be communing with God. But a still deeper engagement of our thoughts would increase our benefit. It may be we dissent from the preacher's opinion. But his subject cannot fail to be important, and deserves to absorb us. His topics may become commonplace. But it must not be expected that one mind can furnish the food of novelty to hundreds, and there is enough to excite us in the most frequent contemplation of a divine law which works from everlasting to everlasting, and includes our all of weal or wo in its sure circuit. Perhaps his manner is cold upon his heart-stirring themes. But outward weakness, may oppress him, or deep emotion quell all outward signs, yet a pure flame may rise within, which only an eye of affection could discern. And even if love and pity, grief or joy overflowed him, it would be in vain, unless corresponding hearts were ready to 'weep with him tear for tear.'

And this spiritual cooperation is needful not only for the impression of truth, but for the fervor of devotion. The prayer may seem too long. But one not feeling prayerful would be wearied by any standing, while another aspiring to God would forget his posture. The devotions may not seem earnest. But the prayer in this place is not yours any further at all than you pray. No priest can pray away the people's sins, or mechanically pour their hearts full of holiness, and he might sooner try to support a world than uplift a dead soul to heaven. No! The prayer must rise not only from the pulpit, but from every pew. Not only from one tongue, but from all hearts. What! have we not done with the Catholic absolution, that we suppose one man's petition can save the host of sinners! Let such a fatal mistake be put away. Pardon comes only to our own penitence. Only on our own prayers can our own souls mount up to God. Let us then humble ourselves together, and as often as we meet, every one bring his own sacrifice to the altar, every one thank, adore, confess, crying in secret—'God be merciful to me a sinner!' Let us all bless our Father as one, and let not our ears only delight in the so rich music of our praise, but, when our hymns are sung, every heart tremble with the trembling air, in devout acknowlegments to the source of all bounty and grace.

SACRED SONGS FOR SUNDAY SCHOOLS.

We learn with much pleasure that B. H. Greene has in press a small volume of original and selected Hymns compiled by Mrs Follen, for the use of Sunday Schools. We have looked over several of the sheets and have not been disappointed in the high expectation which was awakened by the distinguished name on the title page.

The Hymns have been selected or composed with a conscientious reference to the capacities and sensibilities of children.

The book will be published and for sale next week.

DIFFUSION OF LIGHT.

Many are accustomed to speak slightingly of the efforts of Missionary and Bible Societies, without sufficient examination. Some persons even seem to take it for granted, as if it were an established principle, that missionaries are fanatics, and the money that is expended for their support is like water spilt upon a rock. But while some men deride and others doubt and withhold their influence, great missionary enterprises are going steadily on; slowly and with frequent discomfitures, but surely accomplishing the greatest results which it is given to mankind to effect.

It is painful to perceive how little reflection and how little sympathy are expended by the majority of Christians upon the spiritual condition of the myriads of intelligent beings who people the earth. They do not even realise that the state of those multitudes who are yet in moral destitution and spiritual darkness, is deplorable and wretched in the extreme. They seem to feel as if there were no broad distinction in privileges and happiness between the Pagan and the Christian world. They are not impressed with a deep conviction of the truth, that the souls of all who have not yet found Christ are groaning with undefined but fearful apprehensions, and travailing with unsatisfied expectations. They do not understand how keenly the human soul must necessarily suffer,—accountable and undying as it is—so long as gross darkness hides all that it craves to know concerning God and judgment and the future state. Our Heathen brothers have cause to complain—bitterly to complain of us that we have said in our idle thoughts concerning them that their souls may be satisfied with the mummery of their degrading superstitions, and well enough off with the delusions and uncertainty of the twilight in which they live. They have reason to condemn all those who have ventured to consider that it is a trifling matter that they should continue, for ages, in ignorance of that spiritual Father and his Son Jesus Christ, in the knowledge of whom standeth the only satisfying and eternal life of our own souls. They have reason to reproach very many of us—we will not say that we have not *done* more, but that we have not even so much as begun to feel an interest in the cause of their instruction in things pertaining to God and duty—that we have not so much as deemed it to be worth our while to remember them and those who seek to enlighten them, in our prayers.

How many of our readers can tell what efforts have been made, during the last quarter of a century to civilize and christianize the world? How many of them have inquired what number of Schools have been established in Pagan countries, and how many thousands of the children of idolatrous parents are at this hour acquiring the elements of useful learning, and are instructed in the pure precepts of Jesus? How many of them can tell into how many languages and dialects the Holy Bible has been translated and how many millions of copies have been scattered in countries that, but yesterday, were wholly devoted to idolatry and vice?

Our Saviour's first petition was ever, '*Thy kingdom come*'—ought *we* then to feel no interest in efforts to disseminate divine truth? Should any enterprise having this object in view, be slighted? Should any man who is noble enough to make the smallest sacrifice for this end, be despised?

Such thoughts as these have occurred to us from time to time, as we have read in the Missionary Herald accounts of the various Missionary operations of the age; which, after making the largest allowance, indicate that a vast amount of substantial good has been accomplished, and is in progress. The Bible has been translated into nearly 70 languages and dialects, and millions of copies distributed; a great number of printing presses are continually at work in Pagan lands; more than a thousand Schools have been established for the children of the Heathen, (the Wesleyan Missionary society alone has the charge of 49,532 scholars) and thousands of preachers and Teachers are laboring with their might. Who shall say that all this Christian machinery is working to none or even to little effect? To us it appears plain that these are noble and safe enterprises, worthier far of the disciples of Jesus, than multitudes of employments and projects which engage so much of our time and zeal. There may be mistakes made by the Missionaries and by those who send them, and much that they attempt may be chimerical—considered in a worldly point of view—but how shall any thing be accomplished without something is attempted—and how shall the best modes of Christianising the world be discovered except by experiment?

BUNKER HILL MONUMENT.

We are glad to perceive that the Directors of the Bunker Hill Monument Association are making a new effort to raise the funds necessary for completing that great work, and we hope and believe that their appeal to the public will not be in vain.

BUNKER-HILL MONUMENT.

It is now about fourteen years since this work was first projected, and the greater part of the subscriptions for the erection of the Monument, were made as much as twelve years years ago. From the funds contributed then, or at subsequent periods, when the public liberality has been appealed to, the structure has been raised to the height of eighty-two feet above the ground. This portion of the obelisk, with the massy foundation beneath the surface, taken in connection with the quantity of stone already quarried, is considered, by the architect, as amounting to two-thirds of the entire work. The residue can be built for thirty thousand dollars, and this is the sum which it is now proposed to raise.

The public attention has lately been called to the fact, that a part of the land on the summit and side of Bunker-Hill, originally purchased by the Association, and afterwards pledged in order to obtain funds to carry on the Monument, has recently passed out of their hands. The facts relative to this transfer are accurately stated in detail, in the Report of a Committee, accepted by the Directors of the Association on the 24 h ult. and extensively published in the newspapers. It appears by that document, that the land retained by the Association, and inalienably reserved, forms, with the streets around it, a parallelogram of nearly six acres. It is, consquently, five times as large as the public square so called in Charlestown, and about equal to the square comprehended between State street Washington street, Water street, and Kilby street, in Boston.

This spot includes the most important part of the battle field. The Monument itself occupies the precise spot of the redoubt thrown up on the eve of the battle. All that portion of the breast work on or near the summit of the hill,—the scene of the last struggle around the redoubt,—and the spot where General Warren is believed to have fallen, are contained within the space which must forever remain open. It would no doubt have been interesting and grateful, to have kept open, for the survey of posterity, the whole field of the events of the 17th June, 1775. But this includes an entire section of Charlestown, and much the larger portion of it has for years been occupied by Houses, and Gardens, the Highway, and the Navy-Yard. Could the fifteen acres now open, forever remain so, they would still form but a small part of the entire field of operations; and, as the Monument Square contains the vitally interesting and central points of this field, it will perhaps go as far in gratifying the desire of posterity to identify the scene and trace the vestiges of this momentous struggle, as could reasonably be expected in the bosom of a populous and growing town.

These considerations, it is believed, will remove from the minds of all who take an interest in the work, any unfavorable impression produced by the necessary transfer of a portion of the land formerly held by the association; and a general impression appears to prevail, that it is now expedient to make a final and successful effort to finish the Monument. The sum required is not very large.

We do not consider it reproachful to the public, that the work has not been completed. The sums raised and expended on the monument are liberal. Though not sufficient for its completion, they are creditable to the contributors. We now respectfully invite our fellow-citizens to a renewed effort, and we particularly solicit those of them, who have not as yet united with us, to bear their proportion of the pecuniary burden of a work, which we are confident will, in all coming time, be regarded throughout America, as equal in interest to any similar structure ever reared by the hand of man. It must, we think, be agreeable to every citizen to reflect that he has individually done something towards this memorial of the men, who, in the morning of the Revolution, laid down their lives for the country.

We particularly look to the children of New England, wheresoever dispersed. To them we would say:—We know that, however distant the place where you pay your vows on the altar of liberty, you will turn your faces to the East, and think of Bunker-Hill. As among all the titles of the land of your birth to the respect of every other part of America, the deeds of the 17th of June, 1775, are perhaps those which you are most forward to assert, you must feel a proportionate interest in the Monument which commemorate them.

We have, however, never regarded it as exclusively a New England work. The memory of Bunker-Hill is as precious, its name as sacred, in the remotest corner of the Union, as within sight of its summit. The cause to which it was consecrated by patriotic blood was the case of the entire Continent, and of American Independence. Since the structure has been so far advanced as to be an object of interest, full proportion of the great numbers who have visited it, have been travelers from distant parts of the Union. No individual spot perhaps in the United States, is an object of greater attraction to strangers; and we venture to rely upon that feeling which carries them to contemplate this consecrated summit, as a motive for aiding us to complete the stately monument which is to identify it in all coming ages.

With these remarks, the subject is respectfully submitted to the consideration of the friends of the Monument and the public generally.

EDWARD EVERETT.
JOSEPH T. BUCKINGHAM.
GEORGE DARRACOTT.
NATHAN HALE.
SAMUEL. T. ARMSTRONG.

Boston, October 1st, 1838.

The committee have apointed Mr William Waterhouse, of Boston, their agent, and communications addressed to him will receive prompt attention.

THE PRESBYTARIAN LAWSUIT.

The following extract from the national Gazette contains all the important information that we are as yet able to furnish concerning the trial of the Presbyterian Church case which is now in process and which excites much interest.

The State of this body of Christians, in war and litigation amongst each other, furnishes a sad spectacle to the world.

'The Presbyterian Church case is founded on a writ of Quo Warranto, issued at the instance of the Hon. James Tod, Thos. Fleming, Wm. Darling, George W. M'Clelland, John R. Neff, and Frederic A. Raybold, against the Rev. Dr. Ashbel Green, Rev. Dr. C. C. Cuyler, Rev. Wm. Latta, Thomas Bradford and Solomon Allen, by which the plaintiffs, who are styled Relators, call upon the defendants to show by what authority they use the office of trustees of the General Assembly of the Pres-

byterian Church in the United States of America.

The defendants in their pleadings state that Dr Green was appointed in the year 1799 a trustee, under an act for incorporating the trustees of the Ministers and Elders, constituting the General Assembly of the Presbyterian Church in the United States, which office he has held since that period to the present time, and that the other defendants were duly elected by the General Assembly, according to the provisions of the charter. To this the relators reply, that they admit that the defendants were duly appointed and elected, but that the General Assembly did in May last remove them from office, and appoint the relators in their places.

The defendants rejoin and say that the General Assembly did not at their session in this city in May last, remove them from office and appoint the relators in their place. It is known to our readers, that there was last Spring in this city, a meeting of Ministers and Elders of the Presbyterian Church, convened in the Seventh Presbyterian Church in Ramstead Court, which was called the General Assembly, and that another body under the same name met in the First Presbyterian Church on Washington Square. The first is usually designated the Old School, the latter the New School, and the question at issue is, which is the true General Assembly. The Relators affirm that the New School Assembly is the true Assembly, and their acts are valid, the Old School party, who are represented by the defendants, deny this, and say that the New School party seceded and withdrew from the General Assembly, and are no longer a part of the Presbyterian Church.'

We learn that Rev. J. B. Storer of Walpole has received an unanimous and urgent invitation to settle in Syracuse N. Y.

We regret that an obituary notice of Mrs Sarah S. Perkins reached us too late for this week's paper; and also that another obituary notice which was received, a fortnight ago has accidently escaped our eye. Both shall appear in our next.

Governor Ellsworth, of Conn. has appointed Friday the 29th inst, as 'a day of public humiliation, fasting, and prayer.'

THE JEWS MOVING FOR PALESTINE.—The New York Evening Star says,—'Within a few years great numbers have gone thither—they amount now to 40,000, and are increasing in multitude by large annual additions. In the first day of the month a large number of Israelites from the States of Morocco, arrived at Marseilles, in order to embark there for the coast of Syria, and proceed thence on a pilgrimage to Jerusalem.

It is stated that the Sultan has decided on the establishment of seven academic institutions or colleges in Constantinople and other cities of his dominions, Asiatic as well as European. The highest branches to be taught and the Professors to come from Paris.

A public meeting of the Massachusetts Peace Society was held at the Malboro Chapel, on Tuesday evening the 12th inst. and again by adjournment, on Monday the 18th, to express its sentiments on War, and on the present dispute respecting the N. E. Boundary.

The following Resolutions were offered, and unanimously adopted.

1. *Resolved*, That War is contrary both to the design, and to the spirit of Christianity.

2. *Resolved*, That modern civilization is opposed to War, as in other respects, so particulary, as it tends to establish just ideas of national interests and honor.

3. *Resolved*, That the situation and institutions of the United States make it peculiarly their duty to maintain peace with other nations.

4. *Resolved*, That the subject of controversy now pending between Great Britain and the United States, does not call for a resort to arms.

5. *Resolved*, That it is the duty of Christians to do all in their power to secure an amiable settlement of the question involved in this controversy, and to prevent the occurrence of War.

The meetings were addressed by the vice-presidents, Bradford Sumner, Esq. and by Rev. Mr. Beckwith, Rev. Mr. Gannett, Amasa Walker, Esq. Rev. Mr. Burton, James Savage, Esq. Alden Bradford, Esq. Rev. Dr. Ware, Jr and Rev. Mr. Pierpont, and it was voted that the Resolutions should be printed.

J. P. BLANCHARD, *Secretary.*

OBITUARY.

FOR THE REGISTER AND OBSERVER.

GARAFELIA M. BIGELOW DIED MARCH 5th 1839, IN HER 7th YEAR.

Bereaved parents! bowing low
Beneath affliction's hand,
I would not meddle with a wo
Sent by divine command;
For sacred should be grief's retreat,
Untrodden by intruding feet.

Full well I've known how burdensome,
—At other times though dear—
Familiar sights and sounds become
When God has drawn so near.
The soul that drinks His healing beams
Instinctive shrinks from lesser streams.

But then, I may not stand aloof—
For whom with her you've cared,
Whose home has been beneath your roof,
With her your kindness shared;
Who've known her love, her hopes and fears,
Her ready smiles, as ready tears.

The heart, with cords responsive rung,
Had been on earth o'erwrought,
An instrument so sweetly strung
Was never tuned for nought,
But in the master's presence rings,
Where no rude hand can strike the strings.

When richest music meets the ear,
Deem it your daughter's voice.
Think of her unseen presence here,
And in your hearts rejoice,
For still she visits your abode,
Bestowing care for care bestowed.

And often with a downward flight
Bright messages she'll bring.
Around her sister's couch by night
She folds a sheltering wing
Assisting you their feet
'Green pastures through, clear streams beside.'

J. R. B.

FOR THE REGISTER AND OBSERVER.

LINES COMPOSED ON THE DEATH OF GEORGE HENRY CARPENTER.

The gentle Henry weeps no more,
His varied sorrows all are o'er,
No inward struggles clothe his brow
With marks of untold suffering now.

A little time on earth he spent,
Till God for him his angel sent,
And then on time he closed his eyes
To wake in glory in the skies.

Just like a bird in early spring,
Resisted all our fostering,
He withered in his early bloom,
And sunk in beauty to the tomb.

He shines now brighter than a star,
In that bright world where angels are;
And where no sin nor care can come;
'Tis better than a mother's home.

Afflicted parents, weep no more,
Your gentle boy has gone before,
And when you rest beneath the sod,
He'll bid you welcome home to God.

M. A. B.

INTELLIGENCE.

Massachusetts Legislature.—A Resolve has been reported in the Senate providing for the appointment of a Board of Agriculture and a State chemist.

The bill relating to the sale of spirituous liquors has been discussed during the past week, and some amendments adopted; but it had not been finally acted upon when our paper went to press.

Bills passed to be enacted:—concerning the sinking fund of the western Rail Road; concerning riots; concerning dealers in second-hand articles; concerning the militia; in aid of the western Rail Road; to incorporate the Boston Society for Medical Improvement; concerning the Surplus Revenue of the United States, and in addition to an act to encourage the culture of wheat; and others of less public interest.

Warren and Charles River Bridges.—The Committee on Roads and Bridges presented a report yesterday, in the Senate, proposing an offer of fifty thousand dollars, to the proprietors of Charles River Bridge, as a compromise, which they agree to accept, for the Bridge and franchise; and, in order to pay that sum, a toll is to be established upon both bridges, until that sum, with other expenses, shall be paid; with a provision that as soon as the city of Boston and Town of Charlestown shall agree to assume the bridges, and maintain them in repair, they may become free, and all monies which shall have accrued, after paying the cost and repairs, shall belong to Charlestown and Boston.

From Maine.—The committee of the Maine Legislature to whom Gov. Fairfield's message was referred, on Friday last reported in the House of Representatives the following resolution. They made no other report. The House assigned Monday for the consideration of the report.—*Daily Adv.*

Resolved, That whenever the Governor of this State shall be fully satisfied, either by the declaration of the L. Governor of the Province of New Brunswick, or otherwise, that he has abandoned all idea of occupying the disputed territory with a military force or of attempting an expulsion of the civil force sent there under our Land Agent—that then the Governor of this State be authorized to withdraw our military force, leaving the land Agents with a sufficient *posse*, armed or unarmed as the case may require, to drive out or arrest the trespassers, and to preserve and protect the timber from their depredations.

From St. John.—We have received the St. John Observer of the 12th inst. The New Brunswick Legislature was still in session. It was expected that before the prorogation some strong resolutions would be passed, and an address to the throne, in relation to the controversy with Maine. The following paragraphs are from the Observer.

The drafts from the City Militia, for actual service, marched into barracks on Thursday last, and have since been performing garrison duty.

The most energetic military preparations are in progress throughout the Province. Troops, cannon, muskets, ammunition and provisions are daily being forwarded from this post to the frontier.

A party of the Fredricton Volunteer Artillery came to the city last week, for the purpose of taking some field pieces and ammunition, with which they returned to Head Quarters on Friday.

An excelent spirit prevails in this city, in the present emergency. Several Volunteer Companies, we learn, are fast filling up—Horse, Rifle, Scotch Uniform Company, &c.

We also learn that a corps, to be called the City Guards, is now rapidly forming, under excellent regulations, composed of persons of respectability, who doubtless will take much interest in attending to the duties which may be required of them.—About 170 names are already enrolled.

The Boundary question.—Mr Saltonstall, in his speech, in Congress, on the boundary question, has the following remarks;—

War between these two nations will be no child's play; all say, that once begun, it will be long—that it may be of ten years' duration—ten years of strife, of suffering, and of bloodshed.

What, then, should this Government do? We should do nothing which may have a tendency to excite unnecessary irritation—nothing which may unnecessarily tend to produce war. I have no fears of being reproached with want of spirit and courage.—Great Britain knows well with whom she is to contend; that we are of her own blood, her own race, who have not degenerated, but who have taken a new start in the fresh soil of this new world. Her own experience, also, has taught her that it is not from fear that we are inclined to a pacific course No; it is from other, from higher considerations; from our abhorrence of war between these two kindred nations, as a great and terrible calamity.

And at this time, when we have been hoping that the facilities of intercourse between nations, and the improvements of our day, had produced more enlightened views and better feelings on the subject of war, we had flattered ourselves that there had been great change, a great advance in true civilization, and that the history of the next two hundred years would not be written in blood, like that of the preceeding. Who would resort to war, except literally as the *last resort*—war between two great nations, bound together by the strongest mutual interest, as well as by the indissoluble ties of common ancestry, language, literature, and religion?

Maryland.—The Legislature of Maryland has made an appropriation of $40,000, for the purpose of establishing a Lunatic Hospital in Baltimore, for the reception of lunatic paupers.

A bill to abolish imprisonment for debt has passed the House of Delegates, 47 to 12.

The Exploring Expedition was passed January 18, latitude 36 40 S., longitude 5 20, by brig Inga, at this port from Montevideo. It consisted of two ships, one brig and two schooners, and was ten days out from Rio Janeiro, steering southwest.

A bill passed by the Mississippi Legislature relieves all the revolutionary soldiers in that State from taxation and allows them a pension of 100 dollars per annum.

The total amount appropriated by the pension bill passed by Congress at its last session is $2,498,919. For the payment of revolutionary pensioners, $326,250; for invalid pensioners, $300,685; to the widows and orphans, under the act of 4th July, 1836, $490,084; for five years pension to widows, under the act of 7th July, 1838, $1,472,000; and for half pay pensioners, $10,000.

The Eastern Railroad.—The travellers over this road were,

For the week ending 9th Feb.		3540
" "	16th "	3906
" "	23d "	3775
" "	2d March,	4455
" "	9th "	4762

Imprisonment for Debt.—The following law was passed by Congress at its late session:

AN ACT to abolish imprisonment for debt in certain cases.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That no person shall be imprisoned for debt in any State, on process issuing out of a court of the United States, where by the laws of such State, imprisonment for debt has been abolished; and where by the laws of a State, imprisonment for debt shall be allowed, under certain conditions and restrictions, the same conditions and restrictions shall be applicable to the process issuing out of the courts of the United States; and the same proceedings shall be had therein, as are adopted in the courts of such State.

JAMES K. POLK.
Speaker of the House of Representatives.
RM. M. JOHNSON,
Vice president of the United States, and
President of the Senate.
Approved. February 28th, 1839.
M. VAN BUREN.

Our Minister at Vienna.—A letter from Mr Muhlenburg says—'I have had my solemn audience with the Emperor as they call it here—it was conducted with a good deal of pomp and ceremony. I have also been presented to the Empress, the Empress's mother, and the brothers and uncles of the Emperor. Each have their separate courts, women as well as men, each their grand master of ceremonies, and each must be waited on separately in full dress. They all received me with great kindness and attention, and I have every reason to be pleased with my reception. Prince Metternich, the Prime Minister, is very polite, and so are the members of the corps diplomatique—all are greatly pleased and surprised at my German. The truth is, the Vienna dialect is worse than any you hear in America.'—*Baltimore Chronicle.*

Melancholy Accident.—On Saturday afternoon last, a member of the Senior Class in Yale College, by the name of Henry Sheldon Collins, from Westfield, Mass. was drowned in New Haven harbor, in consequence of the upsetting of a sail boat. His age was about 20. He had gone out gunning, in company with a Law student by the name of Smith, who was rescued in a state of great exhaustion. Collins is said to have been an only son. Up to this morning his body had not been found, having probably been carried into the Sound by the tide.—*N. Y. Jour. Com.*

An Enormous Schedule.—Within the last few days a gigantic schedule has been filed in the Insolvent Debtors' Court. It is the largest ever prepared. The contents number no fewer than 250 sides of parchment, containing debts amounting to upwards of 100,000*l.*, and credits to 63,000*l.* There are about 260 creditors. This extraordinary document, which took several months to prepare, weighs four pounds and seven ounces. An office copy would come to about 40*l.*—London paper.

☞NOTICE.—Subscribers in Louisville Ky. who have received their accounts for the Christian Register, with this week's paper, will please to pay Rev. Mr Clarke, who is authorised to receipt their bills.

BENEVOLENT FRATERNITY OF CHURCHES.

This association will celebrate its fifth anniversary by a public meeting at the Odeon on the evening of Fast-day, to commence at 6 1-2 o'clock. A report of the doings of the society will be read, and addresses from several Clergymen and laymen may be expected.

The meeting for business will be in the Saloon at 5 o'clock precisely.

Per order. H. B. ROGERS, *Sec'y.*
March 24.

MARRIAGES.

In this city, on Sunday evening, by Rev. Mr Gray, Mr Clarke Bower, Jr. to Miss Sarah Jane Dutton.

By Rev. Mr Barrett, Mr Francis C. Manning to Miss Abby, daughter of Jonathan Howard, Esq.

By Rev. Mr Young, Mr Daniel B. Stedman to Miss Miriam W. daughter of Wm. Stedman, Esq.

In Medford, Mr Joseph Manning to Miss Susan B. daughter of Capt. John King, all of M.

In Brattleboro', Vt. 14th inst. Mr B. L. Johnson, of Boston, to Miss Harriet Newell, of Vernon Vt.

DEATHS.

In Cambridge, on the 7th inst. Edward A. Hilliard youngest son of the late Wm Hilliard, Esq and late a member of the Senior Class in Harvard College, 17.

In Hartford, Conn. Rev. Wm. Patton, D. D. formerly of Newport, R. I.

At Schenectady, N. Y. on Saturday afternoon last, Mrs Sarah Maria, wife of Rev. Alonzo Potter, D. D. and daughter of President Nott, of Union College.

In Baltimore, Feb. 28, of scarlet fever, Lyman, infant son of Lyman and Marcia Reed.

THEOLOGICAL WORKS.—The complete works of Andrew Fuller—Robert Hall—Dr Bedell's Sermons, &c. Scotts and Henry's Commentaries—Life of Christ and his Apostles, Campbell's Four Gospels—Macknight on the Epistles, Doddridge on the New Testament, for sale, at a low price by JOSEPH DOWE, 22 Court St. m23

MRS FOLLEN'S MARRIED LIFE.—Sketches of Married Life. By Mrs Follen, author of Well Spent Hours, &c. Revised edition. Just Published, for sale by JAMES MUNROE & CO. 134 Washington Street. m 23

UNITARIAN TRACTS.—No. 120. 'Come over and Help Us.' A Letter to Rev. George Putnam, by E. Peabody.

No. 121. 'To the Law and the Testimony.' A discourse on the deference paid to the Scriptures by Unitarians, by James Walker.

No. 122. Remarks on Creeds, Intollerance, and Exclusion, by William E. Channing, D. D.

No. 123. Charges against Unitarianism, by E. Peabody.

No. 124. A tribute to the Memory of Noah Worcester, D. D., by W. E. Channing.

No. 125. The Nature, Reality and Power of Christian Faith, by Henry Ware jr.

No. 126. The Sunday School, a discourse pronounced before the Sunday School Society, by Wm E. Channing.

No. 127. What is Truth? by Rev Andrew P. Peabody.

No. 128. A Young Man's Account of his Conversion from Calvinism. A statement of Facts.

No. 129. True Grounds of Christian Unity, by Rev. G. Putnam.

No. 130. A Rational Faith competent to the wants of Man.

No 131. The Thirteenth Report of the American Unitarian Association, with the proceedings of the Annual Meeting, May 29, 1838

No. 132. Duty of Promoting Christianity by the circulation of Books. By Henry Ware jr.

No. 133. The Future Life, by William E. Channing.

No. 134. Repentance the Ground of Forgiveness, by Rev. Joseph Hutton, LL.D, of London.

No. 135. The worship of the Father, a service of Gratitude and Joy. By W. E. Channing.

No. 136. Reason and Revelation. By Rev. A. A. Livermore.

The Tracts of the A. U. A. can be had of the publishers, bound in eleven volumes at the low price of 75 cents per volume.

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Introduction to the Literature of Europe in the 15th, 16th and 17th centuries. By H. Hallam, F. R. A. S.

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THE WOMEN OE ENGLAND—their social duties and domestic habits, by Mrs Ellis, (late Sarah Stickney,) author of 'Poetry of Life' Pictures of Private Life,' &c. 1 vol. Just published, for sale by C. C. LITTLE & JAMES BROWN. 112 Washington street. March 23

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march 23

NORTON'S ASTRONOMY.—An Elementary Treatise on Astronomy, in four parts—containing a systematic and comprehensive exposition of the theory, and the more important practical problems; with Solar, Lunar and other astronomical tables—designed for use as a Text Book in Colleges and Academies; by Wm. A. Norton, late Professor of Natural Philosophy and Astronomy in the University of the city of New York. Just published and for sale by
CHA'S C LITTLE & JA'S BROWN.
112, Washington street. March 23

IN PRESS, and will shortly be published, Outlines of Comparative Anatomy: by Robert E. Grant, M. D. Professor of Com. Anat. and Zoology in the University of London, and Lecturer on Human Physiology. The work will be published (I vol 8vo) on fine paper, and will contain 160 wood cuts, executed in the best manner. WM D TICKNOR, Agent, Publisher, corner of Washington and School street. m23

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m 23

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P. ALLEN, *Principal.*
Northfield, Feb 23. 3tpd

TO THE LADIES.

THE MISSES HUNT, FEMALE PHYSICIANS, would respectfully give notice to the Ladies of Boston and vicinity, that they still continue to attend to all diseases, incident to the Female frame, at their residence, No. 1 Spring Street, corner of Leverett Street, Boston, (Mass.) Diseases of children particularly attended to. The Patent Medicated Champoo Baths will be administered to Ladies. These baths are not only a luxury to persons in health, but a cure for many diseases.

The great success which has attended their treatment of Diseases, and the propriety of Ladies consulting one of their own sex, render any argument in favor of their practice unnecessary.

Hours for seeing patients from 9 in the morning until 6 in the evening. Advice GRATIS. jan 19

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Plain Chalies and Mouselaines; French Calicoes and Lawns; Chantilla Lace Veils, some extra large and rich; Irish Linens; Linen Sheetings; Damask Table Cloths and Napkins; Linen Cambric Handkerchiefs; figured and plaided white Cambrics, and Marseilles Quilts.

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Rich figured Reps and Pou de Sois, a beautiful assortment of colors and choice styles, some entirely new, with two colors; plain Rep and corded Silks—colors blue-black, jet, olive, brown, fawn, ashes of roses, and delicate light shades; plain Pou de Sois and Gro de Naples, a similar assortment of colors, various prices; plain English Lustrings, all choice colors, a very desirable article, of fine lustre; double-faced Silks, blue-black and colored, large and small figures; extra super and common jet and blue-black Silks, plain and figured.

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PROSPECTUS OF THE MONTHLY MISCELLANY OF RELIGION AND LETTERS.—In the month of April next, will be issued, the first number of a Periodical under the above title.

In asking for it the patronage of the public it is proper to describe the position which it is intended to occupy, the objects which it will be the aim of the work to promote, and the spirit in which it is to be conducted.

It will be the great object of this publication to furnish religious reading for the *people*; to discuss subjects of religion and morals, and of literature in its religious aspects, in a manner which shall meet the wants of intelligent and inquiring laymen. Whilst it is hoped that its pages will exhibit the results of deep thought and sound learning, care will be taken to avoid an exclusively theological and learned character.

The Miscellany is not designed to be a controversial work. Its exhibitions of truth and duty will, indeed be founded on Unitarian views of Christianity; but, as the community in which it is expected chiefly to circulate has passed beyond the elements of the controversy between Unitarians and their fellow Christians, it will be the object of this work, not so much to defend those opinions, as to treat them in their practical bearings, and to show their power to produce holiness of life.

The principal topics to which the pages of this periodical will be devoted, are, Discussions of important and interesting subjects of Christian doctrine and duty;—The philanthropic enterprises of the day;—Religious biography;—Expositions of Scripture;—Illustrations of religious truth by works of fancy and fiction;—Notices of Books;—Spirit of English religious periodicals;—and Intelligence, to which a considerable portion of each number will be scrupulously set apart

The numbers of the Miscellany will be made up as much as possible in reference to the passing times, and in the adoption and arrangement of articles, brevity, variety and point will be especially aimed at.

The editorial department will be conducted by Rev. C. Palfrey, who has obtained promises of aid from many of the most distinguished clergymen of the Unitarian body, and who will be assisted by contribution from many of our principal literary writers.

TERMS.—The Monthly Miscellany, will be published on the first of every month, in numbers of 48 octavo pages each, beautifully printed on new type, at Three Dollars per annum, in advance.

** Booksellers, Postmasters and Clergymen throughout the country, who are interested in the work, are respectfully requested to act as our Agents; in procuring and forwarding subscriptions. Communications relating to the work, should be addressed to WILLIAM CROSBY & CO. Publishers, 118 Washington street, Boston.

TO THE PUBLIC.

We take pleasure in presenting the public with the Prospectus of a new Religious and Literary Periodical, which we trust will be found worthy of patronage.

In commencing this work we have received great encouragement from many persons, and have reason to think that our plan has met the views and wishes of a large part of the community. On the other hand we have been advised by some, to give up the idea, on the ground that the work is not wanted, that there is not room for it. Much as we respect the opinions of these persons, we are greatly inclined to doubt their accuracy in this case, and for the following reasons.

In the city of Boston alone, there are at the very lowest estimate, 3000 families belonging to our Unitarian parishes. Besides these, there are in the rest of New England, about 200 parishes, which, on an average, number at least 150 families each, giving, (with those in Boston) the number of 33,000 families. This we believe, all will allow to be within the true estimate.

Now the whole number of subscribers to our periodicals is less than 4000!!—many of these too, are out of New England. Will any of our readers think seriously of this, and then say that there is not room for another? We think not. It has been said, that among the Unitarian community, there is more intellect and wealth in proportion to their numbers than among any other sect. How then are we to account for the feeble support which is now and always has been given to their Periodicals?

We hope that every one will give this subject due consideration, and do something towards helping on the work.

It will be our endeavor to render this periodical worthy in every respect of the patronage of the public; and in proportion to our success will be our exertions.

We beg of *every one* to give our Prospectus at least a fair reading, and then decide whether the plan is not worthy of being carried out.

m23 THE PUBLISHERS.

PRIVATE SCHOOL IN CHELSEA.

THE subscriber begs leave to inform his friends and the public that he proposes to open a private school in Chelsea, in which he will be ready to instruct pupils of both sexes, in the Ancient and Modern languages as well as the various branches of an English Education

A few lads can be accommodated with board in his own family. The first quarter will commence on Monday, April 8th.

He is permitted to refer to Rev. Dr Tuckerman, Rev. Dr Parkman, and Benjamin Shurtleff, M. D.

HORATIC ALGER.
march 16

GREENFIELD HIGH SCHOOL FOR YOUNG LADIES.

THE Trustees have the pleasure to announce to the public that this school will be opened on the first Wednesday in May next, under the superintendance of Rev. L. L. Langstroth, late Principal of the Female Seminary at Andover. The Trustees are enabled to assure the community, that the Principal and his assistants have their entire confidence, and are among the most accomplished teachers in New England. It has ever been their intention that the school should be of the first class; and they now express their conviction that there are few places in our land that afford more facilities for a young Lady to obtain a thorough and accomplised education.

Accommodations are provided in the family of the Principal for about thirty boarders. The school is situate in the valley of the Connecticut, in one of its most pleasant villages which contains places of religious worship for Congregationalists, Unitarians, Episcopalians and Methodists, at either of which the young Ladies will attend as requested by their parents. Any farther information will be promptly given on application to either of the subscribers.

ELIJAH ALVORD,
GEORGE GRENNELL, JR.
FRANKLIN RIPLEY,
DANIEL WELLS, } Trustees.
ANSEL PHELPS,
NATH'L E. RUSSELL,
JAMES C. ALVORD,

We are permitted to refer to Rev. George W. Blagden, Rev. John Stone, Rev. George Ripley, Boston; Rev. Mr Chickering, Portland.

Greenfield, Mass. Feb. 20th. 1839.

☞The Christian Mirror, Portland, will please publish this three weeks.
m 2

BOARDING AND DAY SCHOOL FOR YOUNG LADIES IN CAMBRIDGE.

Refer to Sidney Willard, A. B. Mussey, J. T. Buckingham, J. Livermore, R. M. Hodges, Charles Everett, A. Rice, Trustees of the School.

The Academical Year commences the second Monday of September, and consists of four quarters, of eleven weeks each, unless the annual Thanksgiving divide the first and second quarters unequally.

The first three Vacations are one week each; the fourth, five weeks.

Board &c. for a year, $150 } Always
" one quarter, { Winter or Spring, 50 } in
{ Summer or Fall, 45 } advance.

Tuition in the Primary, Middle and Classical department, $6, $12, and $15 a quarter; or $20, $45 and $55 a year, in advance.

Music, with use of Piano, $20 a quarter.

Painting in Water Colors, $

POETRY.

FOR THE REGISTER AND OBSERVER.

THE HOMESICK BIRD.

It died—that gentle little bird—
Far, far, from home away!
No fierce and hungry animal,
Made that sweet bird its prey;
For kindest care, and watchful love,
Were ever at its side:
But vain that care, and vain that love,
The homesick warbler died.

It drooped and died—day after day,
In solitude it pined,
For loss of him, its cherished mate,
The loved, and left behind:
For him, it trilled its last sweet song;
For him, its last breath sighed;
For him, for home, that gentle bird,
The homesick warbler died.

Ah! who can tell the poignant grief,
That rent that little breast!
Ah! who can say how deep the wo,
That bore it to its rest!
The loss of all it loved on earth—
What *could* it lose beside?
In vain were melting pity's tears,
The homesick warbler died.
Cambridge-port. A. S.

FOR THE REGISTER AND OBSERVER.

LINES WRITTEN ON HEARING OF THE MELANCHOLY DEATH OF L. E. L.

Oh! is not ours a world of change,
In which the fairest flower
The soonest droops and fades away,
Existing but an hour?

Alas! that such should be thy lot,
Gentle and gifted one;
That ere it reached meridian height,
Should set thy glorious sun.

Ah, many a faithful heart doth bleed
For thy untimely fate,
Of those who knew and loved thee well,
But now are desolate.

And those who never saw thy face,
In lands beyond the deep,
Loved thee as a familiar friend,
And bitter tears shall weep.

A few days since, and thou didst sing
That sweet and mournful lay,
For her* the gifted and beloved,
Who passed too soon away.

Thou too art gone, and there is none
Worthy thy praise to sing;
Two sister spirits from the earth,
To heaven have taken wing.

And who would call them back again,
Into a world of cares?
Too keenly, deeply, for their peace,
Must feel such souls as theirs.

Daughter of Genius! may'st thou rest,
In some green verdant spot;
No 'storied urn' should mark her grave
Who cannot be forgot. HELENA.
Charlestown, Ms., Feb. 26.

* Mrs Hemans.

THE GOOD GROUND.

The word must fall; but where the well-tilled ground
Without a stone or briar to choke the seed—
Where can the deep, black earth it needs be found,
That shall the plant with plenteous justice feed?
Break up your fallow lands! the seed is sown
With heaven's own richness in each bosom's field,
Cut down the tares that rankly there have grown,
And heavy crops the word of God shall yield;
Cut down your will that sows the deadly tare,
That bears no fruit but for your own dark breast;
Cut down, nor let a root the sharp axe spare,
Then shall my land enjoy its day of rest;
And he that reaps rejoice with Him who sows,
While through the loaded field he daily goes.
Salem Obs.

[From the Knickerbocker]

GOD IN NATURE.

Oh mighty is the Lord of Hosts!
He spans the spangled skies;
He speaks, and in its palaces
The midnight thunder cries!

He wields the awful lightning-brand,
The war-torch of the storm,
Whether upon the Northern pines
It rocks its cloud-wrap form:

Or, conquering, tramps right royally
The hollow-sounding seas,
Or holds high carnival among
The crashing mountain trees!

His earthquakes shake the eternal hills
And toss 'old ocean's locks;'
The hungry breakers howl amain,
Between the dreadful shocks:

And the swift whirlwind, spinning o'er
The mountain bald and pale,
Raves wildly to the angry flood,
The thunders in the vale.

He sows death in the red simoon,
And cities shrink aghast;
He speaks! and mist-wrapt pestilence,
In horrid gloom, moves past!

Oh mighty is the Lord of Hosts!
Of all earth's kings, the King!
Behold! he shakes the mountain pine,
And plumes the whirlwind's wing!

And from his throne of majesty,
Upon the bended sky,
Around the universe he casts
His all-beholding eye!

SUNSET.

Here let us lie, upon this primrose bank,
And give our thoughts free way. Our thoughts are fair;
For Heaven is fair, and earth all round is fair;
And we reflect both in our souls today.
Art thou not joyous? Does the sunshine fall
Upon a barren heart? Methinks it is
Itself the sweet source of fertility!
In all its golden warmth it wraps us round!
Not us alone, but every beast and bird
That makes the breathing forest musical:
Nor these alone; but every sparkling stream,
And every hill, and every pastoral plain;
The leaves that whisper in delighted talk,
The truant air with its own self at play—
The clouds that swim in azure—loving Heaven
And loving Earth—and lingering between each,
Loth to quit either; are not all alive,
With one pure, unalloyed, consummate joy?
Let us rejoice, then, beyond all the rest;
For how shall wisdom show itself so well,
As in administering joy unto itself?
They who disdain the mercy are not wise;
And they who step aside, when mirth comes by,
And scorn all things which are not bought with pain,
Are—fools, good cousin. *Wordsworth.*

MISCELLANEOUS.

[From the Western Messenger.]

EVENING HOURS AND MORNING HOURS.

I.

The night was clear with sparkling stars; and palaces with corniced roofs, and churches with towers and spires, and tall bare lindens cast deep shadows, in the moonbeams, on the streets of Berlin—On the steps, beneath a porch, the rays struck full on two seated figures—The elder, in Polish garb, seemed still in early manhood, but already his brow was furrowed, and his cheek was wasted; and the unearthly lustre of his eye, told that the energy of the spirit was wearing out the frame. The high cheek bones and aquiline nose of the younger, who was yet a boy, marked him as a son of Israel. He was listening with eager interest to a lesson, which his teacher read by the uncertain light. 'But why need we look on our Euclid, Moses? Overhead is the grand page, which a heavenly geometer has marked with bright points. Let us study our angles in the constellation Lyra.' Hours passed on, and found them still engaged in their absorbing occupations.

'Think you not,' at last broke forth the boy, and his grey eye brightened beneath its long lashes; 'think you not, that these systems upon systems, these worlds upon worlds are all filled with spirits; fitted as we are, ay better than we, to admire and know? Oh God! how wonderful it is to contemplate this immensity of being.'

'And, how little, how very little, we know! Moses!' answered the elder! 'sometimes, when the pain here,' and he struck his chest, 'is the keenest, I cannot but joy to feel that the hour of deliverance draws nigh. How the spirit will grasp all, see all, pervade all when it is once free. There are mysteries, which these weak senses cannot fathom. Patience! patience! He, who breathed into us intelligence, will not mock us. How he floods our souls with his displays of beauty and power, even now.'

Just then, a carriage whirled up to the door of a neighboring palace. Servants in shining livery were in attendance. And glittering in jewels, and wrapped in rich furs, a young girl stepped under the massive portal, whence poured the blaze of torches and the sound of music. 'Poor triflers,' sighed Moses, 'how little are ye living like immortals. Pity! for that young maiden born to the bondage of fashion. The glare of wax-lights is more beautiful to her than the silver lamps of this glorious temple, and the whispers of flattery stir more rapture, than the hopes and boundless longings, which the silent stars awaken. Blessed is poverty, with all its miseries, if it leaves but the spirit free.' 'And yet brother, the ends of life are partly answered, even amid the crowd of those thoughtless revellers. Feelings are springing into birth, and tastes are forming, and character matured even there. We are not left wholly to our folly. We are forced in a measure to learn. The master trains his scholar in simple notes, and then in complex combinations, and only at last, when his touch is firm and his execution easy, does he put before him the grand pieces of music. And so the poor details of our common life are training us for the moral harmonies of heaven.

And was that young boy, shivering in his ragged garb, in the cold night air, and studying Euclid by moonlight, and feeding his spirit while his body was famished, to be neglected by providence, as he was by men? No! To those, who, out of the swift moments which we too often trample beneath our feet as common dust, rear for themselves palaces of beauty and homes of peace, the hours bring friends.

That boy was Moses Mendelsohn.

II.

Two score years had passed away, when on a summer morning, a group of youths were ranged in rapt attention around a grey-haired patriarch. He was reading to them from the Phœdo of Plato, and discoursing on the immortality of the soul. They sat in a summer house fitted up for study. Alcoves were filled with books and manuscripts, and on pedestals were arranged the busts of noble-hearted men of earlier and modern days. Lindens shaded the little temple, and roses were blooming by the windows, while the spicy honey-suckle breathed in it aromatic perfume. A green slope led into rich garden-paths, where flowers were sparkling in the dew, and nodding in the air.

'Kindly,' said the old man, 'has God made all things symbolise a resurrection. Each brightening morning, each budding flower, each insect bursting from its shroud, are types of renewed life. Death! what is it but our night, our winter, our chrysalis?

But the longing of our hearts for fuller insight, and tenderer sensibility, and more exquisite enjoyment, than we now experience, is our strong hold of hope—What beauty is all around us now in the tinted clouds, the silver mist, the jewelled grass, the twinkling leaves and the waving boughs! And yet how little can we take in of these rich treasures through our powers of sight. Do you not feel too that there is a finer beauty which cannot be seen? And the melodies with which the air is trembling, the carrollings of birds in liquid gushes, the flowing of water in warbling murmurs, the continuous whisper and hush among the trees, and all the blending harmonies of life,—how imperfectly do we catch the notes of Nature's hymn! Shall no more subtle sense some day be given, through which shall sound the music of the goings on of Earth? What are these bodies but a veil, which has been kindly wrapped about our untried powers lest the world of light should blind them. 'Now we see through a glass darkly, but then face to face.'

Enthusiasm brought a flush into his pale cheek, as pointing with trembling finger to the books and busts, he continued. 'What! shall we dare, in this presence, to doubt, that he who brought the spirit into being, will preserve it? On perishing rags, with fading letters, which the worm can waste and the elements consume, we perpetuate the thoughts of those, whose earthly life has long since gone out, like a taper. Are these frail memorials more enduring, than the mind which gave them birth? look at these noble heads, whose spiritual beauty is here made eternal for us in the senseless marble. Shall we dream that the infinite Father valued less those souls, instinct with love and power and joy, than we do their stone types.

A tear glistened in his eye—and his countenance wore the sublime expression of prayer.

The outcast boy had become the honored sage. Years had perfected and glorified the energies, which adversity could not depress. His name was known, his influence felt, his society courted, his example followed, and his character revered. In his own soul was growing strength, and ever serener peace. These were the Morning Hours of Mendelsohn.

Was no brighter ministry awaiting him in the unclouded noon of God's presence? 'God is not the God of the dead, but of the Living.'
W. H. C.

From the Newark (N. J.) Daily Advertiser.

THE WIFE AT HOME.

It has been one of my most serious apprehensions, that in the multitude of our societies and public combinations, men and women might chance to forget that they have any thing to do individually. We have societies to take care of our health, and societies to take care of our kitchens. Alms-giving, as far as done at all, is done chiefly by wholesale. Perhaps we may see the day when we shall dine together like the Spartans, and when all family cookery and education shall be done upon the large scale.

These thoughts were brought to my mind with greater force than common, a few days since, upon making a visit to the house of Mrs Nelson, the wife of a reputable farmer, a few miles from our village. If I were to attempt a portrait of this excellent lady, I should fill a volume; I can only give a sketchy outline:

Mrs Nelson is, in the American as well as the English sense, a fine woman. Temperance, early rising, industry, and above all serene cheerfulness of soul, have left on her cheek at forty, those roses which fashion and excitement often blast before fifteen. But what I took my pen to notice, was that truly feminine and Christian trait of my good friend—she is a *keeper at home*. Though I have been a church going man for many years, I do not remember to have heard any one of our clergy enlarge upon this scripture phrase; and yet the older I grow, the more meaning there seems to be in it. The best women in the world are those who stay at home—such is the opinion of the best judges, to wit, their husbands. The worst women are those who have no home, or who love all other places better—such is the verdict of those who meet them abroad. A wife in the house is as indispensable as a steersman at the wheel. Who can count up the cases where poor fellows have been ruined by their wives?

This is a hard saying, but if it were softened it would be less true. Surely it is no disrespect to the better sex, to point at these exceptions, which, like the dim tarnish on the face of the moon, make the other tracks look all the brighter. After you shall have exaggerated to the utmost, the number and the faults of the gadding, gossiping and idle women, we still have a million of American house-wives, brightening a million homes and hearts. Mrs Nelson is one of them. Her husband is not the meekest man in the country, nor by nature the most hospitable, but she makes up for all, like the credit side of an account. In the exercise of the passive virtues, she finds her greatest happiness. She holds it as the very first duty of life, to render her home delightful, first to her husband, next to her children, and then to all who may enter her hospitable doors. Early in life she observed that several of her husband's intimate acquaintances were becoming irregular in their habits; she and Nelson talked it over at length. He being a rough man, declared it to be his intention to break off all intimacy with Lang and Shepard, on the spot. 'Oh, no! husband!' said she, 'that would be cruel; remember the proverb, 'A soft word breaketh the bone.' Let me alone to bring them to their bearings; at any rate give me a month for an experiment.' 'You may, Mary!' he exclaimed in astonishment, 'you amaze me; surely you will not follow them to the bar-room as Jemima Murphy does her good man. 'No,' said his wife, laughing, 'but we women have some secrets left still. Wait but a month.'

The month rolled round. Nelson had hard work to refrain from falling upon the two men violently, but he waited the issue and even kept out of their way, that the incantation might be uninterrupted. At the close of less than three weeks, Lang and Shepard were two of the most quiet, orderly, and domestic men in the neighborhood. 'Why, Mary,' said Nelson, 'what in the world have you done to them!' 'I? husband! I have not exchanged words with them for weeks. Not I,' she replied, 'the story is soon related. I had observed for a long time that their homes were growing dismal, and I often told Mrs Lang what I feared concerning her husband. Indeed, I had often heard you tell of his repeating over his glass, the abominable saying, 'the devil's at home.' After my conversation with you, I set to work—not with the husbands but their wives. Simple creatures! They scarcely knew what I meant. They wished indeed that the men would spend more time at home, and even wept about their late hours and rum drinking. But they were not prepared for my telling them that they must redouble the attractions of their own fireside and table—make the cheer better—the fire brighter—the children cleaner—the welcome heartier; call in a pleasant neighbor to tea—have a little singing in the evening, and even invite to a comfortable supper two or three of their husband's tavern cronies. The thing took admirably. The wives triumphed, and I hope you are satisfied.'

Though it is likely Nelson did not just then suspect it, this was the very course which had proved successful in saving himself from ruinous habits. And most earnestly it is to be wished, that all our towns and villages were filled with such wives as honor and love the family institution! Every one has made the observation that there are many more women who are religious, than men; but the final cause of this has not so often been remarked. Divine Providence, by this discriminating favor to the one sex, pours influence into social fountains. As are the mothers of a nation, so will be the sons, and, in a measure, the husbands.

A Narrow Escape.—A few days ago a notary of Dijon, in Burgundy, was proceeding to Geelis with a sum of 400*l.* when, near Favernay, a woman, who appeared much fatigued, begged that he would give her a lift. He consenting, she handed him a basket and was about to step into the vehicle, when he suspected his companion to be a man in female attire. He had the presence of mind to drop his whip, requesting the pretended lady to pick it up for him. In the meantime the notary galloped off in double-quick time, and on reaching his home was not a little surprised to find that the basket contained a pair of loaded pistols and a dagger.

CURIOUS CALCULATION.

No capital in the world contains, in a single locality, a mass of documents capable of comparing with that which is collected in the Archivio Generale of Venice. This establishment consists of 298 halls, saloons, and galleries, the walls of which are covered, from the top to the bottom, with book-shelves. If these shelves were placed one after the other, they would form a line of 77,238 feet; that is to say, nearly equivalent to the distance from Paris to Versailles. These shelves contain 8,664,709 volumes and numbers. It has been calculated that a thousand writers, working daily eight hours a-day, would employ 734 years, or 22 generations, in copying these documents. It has been calculated that the number of leaves contained in these 8,664,709 volumes amount to 695,476,725, which, if opened and placed one after the other, would form a band of 1,444,800,000 feet in length by 16 inches wide. Now the circumference of the earth near the Equator being no more than 123,345,700 feet (French), by dividing the first sum with the latter will be given the quotient 11,130; a cypher which indicates how often this band of literary workmanship might encircle the earth in its largest dimensions. By reducing these separate leaves into compact squares, and regarding them as materials adapted for building, a pyramid might be constructed out of them with a square base, each side of which would be 68 feet, and its height 438 feet. This pyramid would, therefore, be as high as that of Cheops, the highest monument of this class. It would be equal in volume to many of the pyramids of Egypt, and would surpass them all in height with the above stated exception. In fine, a calculation easily made beginning with the same datum, would show that the written surface of these archives taking the front and back of each page would cover more than half of the department of the Seine.

(From the Christian Watchman.)

THE 'BACK OUT.'—A FACT.

A few weeks since, two carriages met in a narrow street, in this city, in which it was impossible for them to pass each other. The horses were standing side by side, apparently as eager as their masters to proceed on their way. Now it was evident that one or the other of the drivers must 'back out,' or disastrous consequences would certainly ensue. But both were stubborn. One blamed the other for having stopped in the street; the other was blamed for coming into the street, when he knew the other was there. They became angry, threatened violence to each other, and brandished their huge fists in each other's faces. At length they both determined to drive onward, let the result be as it would. But one carriage being more slender than the other, the contest was unequal, and the idea was dropped. After much harsh, abusive language, and having listened to some disinterested, wholesome advice, from the spectators, which neither was willing to accept, one mounted his carriage, in an indifferent manner, crossed his legs, and manifested the utmost patience, saying that he should remain there, if for a fortnight, till the other 'backed out.' The other, no less patient or independent, mounted his seat, saying he should stay there till all impediments to his onward progress were removed, should it be a month, and commenced reading a newspaper.

Well, thought I, they are both stubborn, proud, and determined,—and unless one or the other should alter his mind, and become humbled, they will remain till they starve or freeze, for it was a piercing cold day. I proceeded on my way to dinner, reflecting on their folly, and thinking how the foolish affair would end.

On my return, I found to my utter surprise, that the two carriages had disappeared. I was now really anxious to know what compromise could have been made. On inquiry I was informed that *they* BOTH *backed out!*'

What a comment upon pride, stubbornness and contention! After so many bitter words, so much threatening, so much show of haughty feeling and determination, on both sides,—*both* were compelled, probably glad, to 'back out!' Yet it is always so. See a man determined on pursuing a wrong course, perhaps knowing that he is in the wrong, but too proud to retract—the fact may be depended upon, that after all his brandishing, after all his threats, after all his pompous words, he will find that there is no alternative, but to '*back out!*' which he will then be compelled to do, with mortification and shame, regretting that he had not 'backed out' before any strife occurred.

When I reflect on the above mentioned affair, it reminds me, also, of the contest now pending between the British and the American peoples. They have already met together, are exchanging threatenings, brandishing their arms, and are both determined on carrying the same point, which cannot be done, unless one party 'back 'out' and permits the other to pass on. But each party has deliberately determined to stand its ground till the other retires from it, and there they will both remain till doomsday, if some compromise is not made.

Desecration of the Sabbath in England.—There is reason to believe that the Chancellor of the Exchequer has expressed a readiness to adopt the recommendation of the Committee of the House of Commons appointed to consider of reform in the post office, to open the post office in London on the Sabbath day, to give out letters, and to transmit them to all parts of the empire by the evening mails. It is, however, very gratifying to find that the very parties who might be supposed most anxious to obtain the letters on the Lord's Day, have united in deprecating the attempt or proposal. A memorial, signed by 50 bankers—indeed, by all the respectable bankers in London—has been sent to the Chancellor, and I have observed in to-day's paper the following paragraph:—

'The names of nearly all the members of the Stock Exchange have been signed to the following memorial.

'*To the Right Honorable the Lords Commissioners of her Majesty's Treasury:*

'The humble memorial of the undersigned members of the Stock Exchange showeth—That your memorialists have heard, with deep regret, that certain alterations are in contemplation, with reference to the business of the London Post Office on Sundays, which are likely to interfere with the rest, and occasion an extensive violation of the Sabbath amongst all classes. And your memorialists, therefore, earnestly implore that the cessation from business which has hitherto been observed in the London Post Office on that day may be continued.'

Besides the above, public meetings have been held in several of the metropolitan parishes, to agree on similar memorials. A meeting was also held on Tuesday of the Board of Congregational ministers for London and its vicinity, when a memorial was agreed upon to a similar effect. This is well, and is indeed more than I expected, considering the competition and eagerness of multitudes in London to get wealth. Some of the journals—some infidel within religion—are, of course, for the opening of the Post Office: most of them are, I believe, against it. There can be no doubt it would inflict great injury on multitudes, and would seem to be a *national* rejection of the Lord's Day. As it is, our railroads give facilities enough for the violation of the day, even though the Government should not give any additional encouragement.—Correspondence of N. Y. Evangelist.

M. Bonvard has presented to the Academe des Sciences an instrument invented by him, which he represents as a substitute for the log, now used to ascertain a ship's rate of sailing, and also the variation compass, by which, when circumstances allow, the angle of deviation is measured. He calls it the *dromometre*, and states that it remains constantly in action, so that by means of certain special tables, results are produced, by which either through the ship's way or the mean angle of deviation, the longitude may be obtained with a sufficient degree of approximation without taking an astronomical observation, to which when at sea there are so many obstacles opposed.—*French Paper.*

A plan is said to be in agitation to establish tramroads by the side of turnpike-roads, capable of competing, for all ordinary purposes, with railroads, and at an infinitely smaller expense as well as risk. The plan is said at this time to be in operation at Llanelly, in Wales. The cost, it is said, would be 1350*l.* per mile. Thus tram-roads might have been made to Birmingham for 146,000*l.*, while the railroad has cost 6,000,000.

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